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RELIGION AND
EDUCATION

MISSIONS

An International Baptist Magazine

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September, 1957

How 280,000 people at General Electric benefit from its progress

**More than 200,000 new jobs have been created since 1939;
pay and benefits are up far in excess of the cost of living**

In the last two decades employment at General Electric has been increasing at a rate six times as fast as in the nation as a whole, and the company is now providing jobs for over 280,000 men and women.

These are good jobs, and they are getting better. In 1939, the average General Electric employee earned \$2,026 a year including the value of benefit programs. Today he earns well over 21½ times as much, and that includes a broad package of pension, insurance, vacation, holiday, and other benefits that give him better economic security and personal satisfaction.

Jobs from serving customers

One significant force behind this progress for employees is the desire of everyone at General Electric to attract and serve customers.

This means, for example, a continuing investment in research and development to assure a constant stream of new and improved products. In this area, General Electric is spending more than three times as much, per sales dollar, as the average manufacturing company.

In this process, many new jobs have been created. We estimate that over one-third of the men and women at General Electric work on products the company did not make in 1939. And thousands more jobs were created as existing products were continually improved — improvements that attracted new customers and made electricity still more useful in American homes, farms, and industries.

Jobs through planning ahead

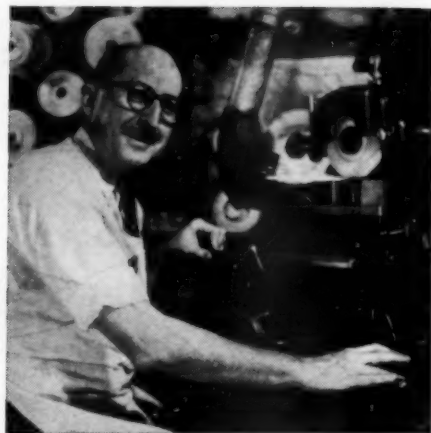
Progress for employees is spurred, too, when General Electric takes the risks necessary to expand and modernize productive facilities.

The willingness of 376,000 share owners to continue modernization and expansion programs means that General Electric is investing more than \$500 million in the period 1956 through 1958 — an investment to serve customers better that can, in turn, create even more employment opportunities and greater job security.

On these pages are some of the ways General Electric is trying not only to improve the jobs of all the men and women of the company, but also to offer more of the personal satisfactions that mean a better life for them and their families.

Progress Is Our Most Important Product

GENERAL  ELECTRIC



Harry Bowers, toolmaker at Schenectady, uses skills developed by in-plant training.

Opportunities for self-development. People at General Electric are encouraged to develop themselves to their maximum ability. For example, the company con-



William Thomas, Bloomfield, N. J., has a good start toward family financial security.

Aid toward family protection. Under General Electric's insurance plan, employees also can have life insurance and income protection in case of sickness or accident.



Jeanette Wenzel at Evendale, O., is acquiring shares in the company she works for.

Employee share ownership. The General Electric Savings and Stock Bonus Plan offers employees the opportunity to become share owners. 150,000 are participating.



Matt Lopisto at Ft. Wayne, Ind., gets professional training in engineering. Over 1,000 courses in factory skills, courses for technical and professional personnel, and spends about \$40 million a year to train or to retrain employees.



Jennie Barlow has a better work area, more light since modernization at Everett, Mass.

Clean, safe place to work. General Electric is constantly engaged in studies and investment to make working conditions in plants cleaner, safer — and more efficient.



David Goldstein, Lynn, Mass.: G-E group insurance paid \$8,000 of his medical bills.

Assistance in meeting medical expenses. By paying part of the cost, General Electric offers employees and their families an inexpensive medical insurance plan.



Glenn and his wife welcome his 70 suggestion award at Richland, Wash.

Reward for good ideas. Over \$7 million has been paid to General Electric men and women for constructive ideas since our suggestion Plan was formalized in 1922.



Thomas Marshall, sales engineer at Baltimore, represents G.E. to electric utilities.

Positions of responsibility. For those employees who want and can handle increased responsibilities, General Electric offers opportunities in a wide variety of fields. In an average year, more than 25,000 men and women take advantage of company-conducted courses that are designed to help prepare employees for more responsible jobs.



James Creamer is now manager of finance for an \$11 million operation at Syracuse.



Stan Hall, maintenance man at Appliance Park, Louisville, recently bought a home. His wife's new kitchen includes many electrical appliances made where he works.

Real pay. Compensation at General Electric is interpreted broadly to include not only monetary returns, but also the value of benefit programs. Since 1939, the rise in average annual earnings (wages and benefits) of the people at General Electric is in excess of the rise in the cost of living. Average earnings set a new record in 1956.



Stanley Sullivan, Erie, Pa., is retired and has more time for his hobby, ceramics.

Help toward retirement security. General Electric's pension plan, to which both employees and the company contribute, was substantially improved again in 1955.

MISSIONS

An International Baptist Magazine

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Who's Who IN THIS ISSUE

GRACE E. ABRAHAMMS is a staff assistant, Council on Missionary Cooperation, American Baptist Convention.

O. CARROLL ARNOLD is minister of the Park Memorial Baptist Church, Springfield, Mass.

HELEN L. BAILEY is an American Baptist missionary in India.

HENRIETTA J. FIELD is vice-president of missions, Ohio Mission Society of American Baptist Women

BLANCHE MOORE HODGE (Mrs. Maurice B. Hodge) is president of the North American Women's Union of the Baptist World Alliance.

HOWARD E. MAY, JR., has just completed seven years as an American Baptist missionary in Alaska.

JOHN S. PIXLEY is a missionary doctor and director of Hospital Bautista, Managua, Nicaragua.

ADA P. STEARNS is an associate secretary, public relations department, American Baptist Foreign Mission Societies.

EDWARD B. WILLINGHAM is general secretary, American Baptist Foreign Mission Societies.

The Cover

Familiar to the Japanese landscape is the *torii*, or gateway, at the approach to a Shinto temple or shrine. Pictured here is one at Kamakura, where also is the Dai-butsu, the colossal bronze Buddha (cover of MISSIONS, March, 1954). Fewer than 1 per cent of Japan's 90-million people are Christians, says Edward B. Willingham in an article on pages 17-19 of this issue.

Picture Credits

Cover, pp. 24-25, John C. Slemp; pp. 17-19, Bill L. Hinchman; p. 20 (col. 1), Hazel F. Shank; p. 21 (col. 1), Theodore W. Livingston; pp. 21 (col. 2), 22 (col. 1), Marlin D. Farnum; p. 22 (col. 2), Glenn R. Hill.

September Quiz

1. Name the missionary who led Evangelist Murakami to Christ.

2. What has been outlawed by India's new Government?

3. The First Mesa Baptist Mission celebrated its (1) 100th; (2) 25th; (3) 50th anniversary. Which is correct?

4. Any economy which curtails foreign missions is too expensive. This year's receipts for overseas purposes will fall short of meeting the regular 1957 budget by \$———. Fill in the blank.

5. What is the name of the church whose constituency has turned over three times, so that only a few families who helped reorganize the church seven years ago still live in the town?

6. Who have an open door of opportunity for further extensive work among the islands of the Inland Sea?

7. Puerto Rico is one of our more advanced fields, and yet there are great needs still unmet. What are some of the unmet needs?

8. What provides the "plus" that makes it possible for nationals' contributions to be spent for more economical, permanent buildings?

9. Approximately (1) ten thousand; (2) twenty thousand; (3) fifteen thousand MISSIONS subscriptions expire during the fall months. Which is correct?

10. Who said, "Some may call this an extraordinary thing . . . but we must say it is an ordinary event—the right thing"?

11. Unless the World Fellowship Offering goal is raised in full each year, the deficit becomes a serious matter for the national bodies. What work suffers proportionately?

12. How long should an annual meeting of the American Baptist Convention be? What would we like to have from our readers?

13. Approximately eight thousand American Baptists attended (1) fifty; (2) fifteen; (3) thirty major national conferences at Green Lake, Wis. Which is correct?

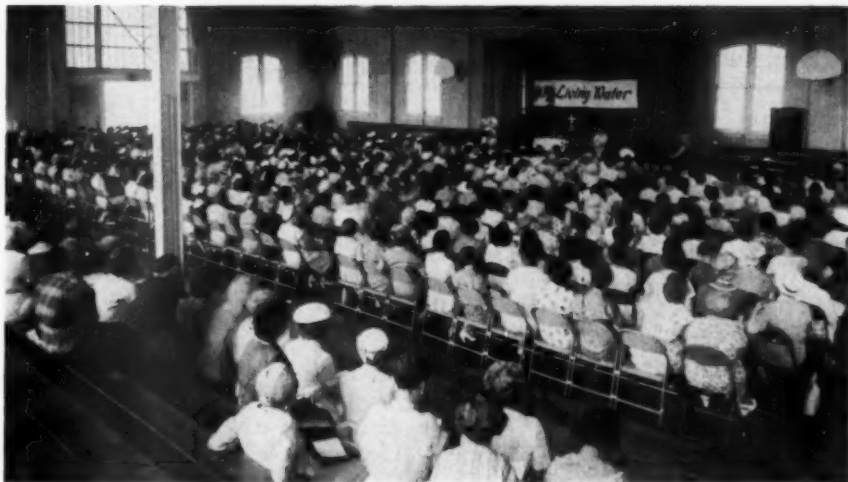
14. What is the goal set for the World Fellowship Offering?

15. How many overseas American Baptist churches are there, and what is the combined membership?

16. In 118 pages Dr. Blanchard sketches the opportunities, obstacles, and obligations in the Christian witness in India today. Name the book.

17. Evalena McCutcheon has been cited frequently as a foremost educator. Where does she teach?

18. Where was a "World Festival of Youth" held this past summer?



"For where two or three are gathered together in my name, there am I in the midst of them." Matthew 18:20

This promise made by our Lord was certainly fulfilled this summer on the Franklin College Campus when not just two or three, but well over a thousand of our Indiana Baptist Women gathered for their annual house party. With the theme "Living Water" a most challenging and inspiring program was presented.

Franklin College welcomes this and other opportunities to serve the Baptist denomination. We are proud of our Baptist founding and continued association throughout one hundred and twenty-three years. We feel that our Baptist denomination should continue to lead in the Great Commission to witness for Christ throughout all the world. We believe that through Christian Higher Education we serve a vital aspect of this purpose. "Go ye therefore and *teach* all nations . . ."

We urge all Baptists to give thoughtful consideration to our opportunities in this area. Be ready to give and to work in our American Baptist campaign for Higher Education which was approved by our convention at Philadelphia in May.

FRANKLIN COLLEGE OF INDIANA
FRANKLIN, INDIANA

Answers to Quiz on Page 47

Newsbriefs

Urban Convocation To Study City Church

The pulse, pressure, and potential of the city church will be closely examined by five hundred delegates to the first American Baptist urban convocation to be held at the Hotel Claypool, Indianapolis, Ind., October 29-31. Nine study papers on the nature, needs, and strategy of the urban church have been prepared, discussed, revised, and made ready as background material. A fact book will be distributed to the delegates, and distinguished leaders will participate in the program. The conference is sponsored by the Associated Home Mission Agencies, and the department of cities of the American Baptist Home Mission Societies. The findings of the conference will be printed and will be sent to delegates. Copies will also be on sale through the Department of Cities, American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N. Y.

Two Missouri Churches Join American Convention

Two Missouri churches have joined the Missouri Baptist Fellowship of American Baptist churches. The Little Bonnie Femme Baptist Church, of which Robert Bartel is pastor, and the Bethel Baptist Church, of which Mark Rich is pastor, were received into the Missouri Baptist Fellowship at its annual meeting in Kansas City, Mo. In addition to serving the Bethel Church, Dr. Rich is professor of rural church at the seminary of the Missouri School of Religion, at Columbia, Mo. Both churches are now dually aligned with the Southern and American Baptist Conventions. The Missouri churches in the American Baptist Convention are fourteenth in giving to the Unified Budget of the denomination.

Hundreds Baptized In Haiti

The spring of 1957 saw hundreds of baptisms in the rivers of Haiti. Regional evangelistic meetings produced fruitful results. At the Baptist Evangelical Seminary of Haiti in Cap Haitien, in the course of a week there were ninety decisions, many of which were first decisions. The seminary choir, composed of young people of the surrounding hill areas and directed by one of the students, traveled to Dondon to sing at the annual Baptist youth convention. A fine young people's group is led by another student couple, Mr. and Mrs. Gerard Laroche.

Youth work in Haiti is just beginning to develop. This is a time of testing for Haitian Christians. The drought continues and the political situation grows worse. At the Cap Haitien day school, food for the 160 children is somehow provided, day by day. The older boys and girls do all the work of food preparation.

Fiftieth Anniversary of Indian Churches Observed

The fiftieth anniversary of the First Mesa Baptist Mission, Polacca, Ariz., and the Sunlight Baptist Mission, Second Mesa, Ariz., was commemorated June 15 and 16. An anniversary rally was held on the evening of June 15. Dorothy O. Bucklin, secretary for Indian work of the American Baptist Home Mission Societies, was the speaker. An anniversary program was held on the afternoon of June 16, followed by an anniversary tea. Dwight S. Dodson, executive secretary of the Idaho, Montana, and Utah Baptist Conventions, was the speaker. Steve Beeson, a charter member and interpreter at Second Mesa for over forty years, was presented with a service pin from the American Baptist Home Mission Societies. Two additional charter members, John Lomavaya, of Polacca, and Abraham Quahoiniwah, of Second Mesa, were also honored. Speaking at the Sunday morning worship services were Carlton W. Saywell,

executive secretary of the Arizona Convention of American Baptist Churches, at Polacca; and Cecil W. Brown, pastor of the First Baptist Church, Miami, Ariz., at Second Mesa. Former missionaries present for the occasion were Bertha Beeman Kirkland, Doris H. Vineyard, Anita N. Randall, and Helen P. Baxter. Letters of greeting were read from many others who served among the Hopis. The work on this Indian American field, initiated in 1907, is sponsored by the Home Mission Societies. Rev. and Mrs. James Denny and Rev. and Mrs. M. Francis Hubbel served as missionaries at Polacca and Second Mesa, respectively. Kenneth Sparks, a student at Indiana University, assisted with the summer program.

Convention President Appoints Committees

Clarence W. Cranford, president of the American Baptist Convention, recently appointed the members of two important committees: the program committee for the convention and the executive committee for the General Council. Chosen for the program committee are: Idris W. Jones, Peoria, Ill., chairman; Mrs. Emilio F. D'Aboy, Springfield, Ill.; Thorwald Bender, Chicago, Ill.; Stanley Borden, Oak Park, Ill.; William F. Davison, Newark, N. J.; Jerry Fenton, Philadelphia, Pa.; R. Lee Foster, Phoenix, Ariz.;



Leonard Gittings, of Berkeley Baptist Divinity School, presents Merit Scholarship to Benjamin Mahata, in behalf of Baptist friends in America for the Baptist student standing first in the competitive entrance examination to the technical section of the Christian High and Technical School, American Baptist Mission, Balasore, Orissa, India. Benjamin Mahata stood first among fifty-six applicants (first five were Baptists), but only nineteen could be admitted, because of limited facilities. K. C. Mahapatra (right, glasses) has been the school's workshop superintendent for twenty-six years. Lynn Hunwick is the missionary principal

George W. Hill, Rochester, N. Y.; Richard Hoiland, Philadelphia, Pa.; A. Stanley MacNair, Seattle, Wash.; Roy Madsen, New York, N. Y.; Mrs. Leslie A. Mayes, Long Beach, Calif.; Reuben E. Nelson, New York, N. Y., (ex-officio); W. Douglas Rae, Bloomington, Ind.; Mrs. Stanley I. Stuber, Kansas City, Mo.; Mrs. Carl W. Tiller, Cheverly, Md. Executive committee of the General Council: Mrs. L. B. Arey, Chicago, Ill.; Harold C. Bonnell, Nashua, N. H.; Thomas W. Estes, New York, N. Y., (ex-officio); Fenwick T. Fowler, Salt Lake City, Utah; C. Stanton Gallup, Plainfield, Conn.; Randall R. Mixon, Chula Vista, Calif.; Reuben E. Nelson, New York, N. Y., (ex-officio); and Carl W. Tiller, Cheverly, Md. Dr. Cranford will serve in an ex-officio capacity on both committees.

Orr to Succeed Caldwell In Washington

Russell S. Orr recently accepted the position of executive secretary of the Washington Baptist Convention and the Seattle Baptist Union, to be effective November 16. Dr. Orr has been executive secretary of the Illinois Baptist Convention, with offices in Springfield, since November, 1943. He will succeed Herschel L. Caldwell, who will retire as of November 1. Dr. Caldwell has expressed the hope that he may remain useful somewhere in the cause to which he has given his life.

Stoddard to Be President Of Baptist Institute

Harold F. Stoddard, executive secretary of the New Jersey Baptist Convention since 1949, resigned as of September 30 to become president of The Baptist Institute for Christian Workers, Bryn Mawr, Pa. Dr. Stoddard succeeds Oscar W. Henderson, who retired on June 30 after serving fourteen years. Dr. Stoddard served as a local pastor for a total of twenty-eight years, in Pittsfield, Mass.; Pittsburgh, Pa.; Warren, Pa.; and Lima, Ohio. Baptist Institute, founded in 1892 in Philadelphia and relocated on a suburban estate in Delaware County, near Bryn Mawr, in 1952, is an American Baptist college-level training school for young women planning to enter the church-related vocations.

Paul Judson Morris To Retire

Paul Judson Morris will retire as executive secretary of the Ohio Baptist Convention, on December 31. Following a Florida vacation with Mrs. Morris, he plans to be available for interim and supply work. Dr. Morris joined the Ohio Convention in May, 1935, as director of the board of pro-



Albert R. DeMott



Paul Judson Morris



Russell S. Orr



Harold F. Stoddard



Herschel L. Caldwell



Ralph T. Andem

motion and agent of the American Baptist Convention. He became executive secretary and director of promotion in 1939. For nine years prior to that, Dr. Morris served as director of Christian education and evangelism, and later executive secretary, of the Vermont Baptist Convention. He also served as a pastor in Marshfield, Mass.; Beaver Dam, Wis.; and Indianapolis, Ind.

A. R. DeMott Plans 'Active Retirement'

Albert R. DeMott, executive secretary of the Baptist Union of Rochester and Monroe Counties, Rochester, N. Y., will retire on December 31. Asked about his retirement plans, Dr. DeMott said he hoped "to follow the sun in our house trailer, enjoying hobbies of fishing, and painting. . . . Mrs. DeMott and I are thinking of the years ahead as a time of active retirement." He also will do public-relations work for Bacone College next year on a part-time volunteer basis, and hopes to give temporary service to churches or denominational agencies from time to time.

Ralph Taylor Andem To Retire December 31

Ralph Taylor Andem recently announced his plan to retire as executive secretary of the Michigan Baptist Convention, effective December 31. Dr. Andem has traveled over a million and a quarter miles for the denomination since he became head of the Michigan convention in 1928. Under his leadership, Michigan's giving to

the Unified Budget of the American Baptist Convention reached an all-time high of \$236,969 in 1956. Prior to his work in Michigan, Dr. Andem was a pastor in Providence, R. I., for three years, and in Farmington, Me., for seven years. During the Second World War he served as a chaplain of the 33rd Heavy Artillery.

M. & M. Board Realigns Staff

A realignment of staff members in the Ministers and Missionaries Benefit Board took place on September 1. Dean R. Wright is the associate director, succeeding John W. Thomas, who is now the executive secretary of the Council on Christian Social Progress. Fred Erion, formerly central representative for the board, is now the director of field services. J. Martin England, who has been for some years a special representative for the board, is administrative secretary.

American Baptist Church Installs Chinese Minister

Richard Chen, 28-year-old Chinese minister, recently became pastor of the First Baptist Church, New Brunswick, N. J. Mr. Chen became a Christian in 1948, shortly after his mother's conversion. His father, an industrialist and banker, has since become a Christian as well. In America, Mr. Chen has been studying for his doctorate at Princeton University, Princeton, N. J. Speaking at Mr. Chen's installation service, Hendrick Kraemer, professor at Princeton Theological Seminary, said, "Some may call this an extraordi-



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nary thing, a Chinese pastor of an American congregation, but when we look at it from the angle of the real meaning of the church of Christ, we must say it is an ordinary event—the right thing—the thing which gives expression to the essential nature of the Christian church.” Mr. Chen was ordained at the First Baptist Church,



Rev. and Mrs. Richard Chen and baby

Jamesburg, N. J., of which Roger Schmidt is the minister. John A. Mackay, president of Princeton Theological Seminary, Princeton, N. J., took part in Mr. Chen's ordination.

Fordham Resigns, Accepts Pastorate

Forrest B. Fordham, of Philadelphia, Pa., administrative director of the Baptist Youth Fellowship, has resigned from the staff of The Board of Education and Publication to become pastor of the First Baptist Church, Olean, N. Y., effective October 1. From 1945 to 1950, Mr. Fordham served as director of youth evangelism for the American Baptist Convention. Since 1950 he has served as director of the youth department of The Board of Education and Publication.

In a Word Or Two

■ J. E. Dollar, director of public relations at the Berkeley Baptist Divinity School, Berkeley, Calif., was elected president of the American Baptist Education Association at the American Baptist Assembly, Green Lake, Wis.

■ Roland E. Turnbull, former president of Shurtleff College, Alton, Ill., recently became minister of education at the Third Baptist Church, St. Louis, Mo.

■ Lemuel R. Carter, director of town and country work of the Washington Baptist Convention since 1944, was honored by Linfield College, McMinnville, Oreg., with the honorary degree of doctor of divinity.

■ An ordination service was held recently at the Temple Baptist Church, Los Angeles, Calif., J. Lester Harnish, pastor, for Gilbert J. Ward. Mr. Ward graduated from Fuller Seminary,

Pasadena, last May and will enter Eastern Baptist Theological Seminary this fall for graduate studies.

■ The First Baptist Church, Bridgeport, Conn., called Albert W. Sheck-

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Announcing:

DR. ARTHUR B. CRABTREE of Zurich, Switzerland, has joined the Eastern faculty as Professor of Theology. Dr. Crabtree has previously distinguished himself as a Professor of Systematic and Biblical Theology at the Baptist Theological Seminary, Ruschlikon-Zurich, and in pastorates at Fleetwood and Leeds, England.

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ells, director of Christian education for the New York State Baptist Convention, to succeed Milton R. Wilkes, now pastor of the First Baptist Church, Wilmette, Ill.

■ The First Baptist Church, Norwich, Conn., called Walter Schoepfer, formerly pastor of the First Baptist Church, Montpelier, Ind., to succeed Orice F. Gracey, who entered the chaplaincy.

■ The Community Church, Manchester, Conn., John R. Neubert, pastor, raised \$100,000 for a new church sanctuary. This "New Frontiers Church," four years old, has a membership of 314.

■ Baptist youth leaders in Ontario, Canada, are hard at work preparing for the Fifth Baptist Youth World Conference to be held in Toronto, June 27-July 2, 1958, under the auspices of the youth department of the Baptist World Alliance.

■ Alderson-Broadus College, Phillippi, W.Va., offers a new degree program for registered nurses leading to the degree of bachelor of science. Broadus Hospital, on the college campus, has a number of people on its staff who are preparing to be medical missionaries.

■ Joseph John Hanson, director of adult work and family life for The Board of Education and Publication of the American Baptist Convention, received the degree of doctor of divinity from Alderson-Broadus College, Phillippi, W.Va., at the commencement held in May.

■ Kalamazoo College, Kalamazoo, Mich., awarded the doctor of divinity degree to Richard Cummings, executive secretary of the Detroit Baptist Missionary Society.

■ Ground-breaking ceremonies for a new \$400,000 educational wing for the Baptist Temple, Charleston, W.Va., were held recently. Kyle Haselden is the minister.

■ Melvin A. Pekrul recently became pastor of the Valley Baptist Church, Walnut Creek, Calif. During his seven-year pastorate at Monrovia, Calif., the membership of the church increased from four hundred to eight hundred.

■ Lawrence Leon Layton was recently ordained at the First Baptist Church, San Diego, Calif., Paul Whiteker, pastor. Mr. Layton studied at California Baptist Theological Seminary, Eastern College, and Eastern Baptist Theological Seminary.

Anniversary Celebrations

■ First Baptist Church, Rantoul, Ill., its 90th.

■ Sutton Baptist Church, Sutton, W.Va., Frank B. McKinster, pastor, its 100th.

World Christianity

By ANNA CANADA SWAIN

Religious Freedom In Hungary

Janos Kadar, president of the Revolutionary Workers and Peasants Government of Hungary, in his report to Parliament said: "The Government respects the religious or irreligious convictions of every citizen and assures religious freedom to everybody in the name of the freedom of conscience. It insists naturally that religious feeling should never be usurped for purposes of ideas directed against the people's power and socialist development, or of acts with such tendencies." In other words, unlike the United States of America, no one dares to criticize the Hungarian Government. However, many people behind the Iron Curtain are so thoroughly indoctrinated that they do not realize this. Last summer at Budapest, I heard a young German reporter from East Germany say: "Isn't it wonderful to be in this part of the world where there is 'free speech'? In the United States we could not talk so freely."

Dr. Schweitzer Admired Behind Iron Curtain

Albert W. Schweitzer's call for the halting of nuclear and atomic tests has been greeted with much applause in communist countries. *Magarország*, a political, economic, and cultural weekly, calls the famous doctor of Lambarene "one of the greatest humanists, physicians, and artists of our times" and goes on to say that this is "not only his individual voice, but expresses the universal desire of the peoples of the world also."

Christian Youth In Moscow

This past summer a "World Festival of Youth" was held in Moscow. Only a few delegates from the West were there. Only two official groups from Great Britain were in attendance—The Iona Youth Association and the Young Friends (Quakers). The British Council of Churches had advised against attendance. The Quakers said that their visit was "so that we may come to a deeper understanding of each other" and "emphasize that we do not accept the opinions and beliefs of communism." Those who know young college students just prior to the Second World War, remember how youth visiting Germany and Italy during that time were "sold" on the idea that Hitler and Mussolini were really benevolent saviors of their re-

spective countries, despite a few deplorable incidents.

Tibetan Typewriter And Bible Excerpts

Thanks to technicians from Germany, Switzerland, and the Far East, a typewriter in the Tibetan language has been devised. This means that at long last missionaries in that isolated land will soon have excerpts from the Bible in Tibetan in their hands.

Evangelism, World Council of Churches

The division of studies of the World Council of Churches is doing extensive research on evangelism, which is calling forth so much interest in the United States of America. A number of leaflets are being made available through the American office—World Council of Churches, 156 Fifth Ave., New York 10, N. Y. Among them are "Evangelistic Witness in Politics," by Philippe Maury; "Evangelism in Germany," "Resurgent Religions," by S. Kulandran; and "Evangelism in Latin America," by R. Obermüller. As a result of these studies and others, the department will hold a conference next March. Some of the questions to be discussed are: "What is the urgency of evangelism—fear of hell, desire for the abundant life, response to the Great Commission? What methods of evangelism should we not use, because they are incongruous with the gospel? What must happen to the structure of church organization if evangelism is to be more effective in the modern world?"

Hungarian Baptists Able to Visit West

A large news sheet under the auspices of the Lutheran and Reformed Churches of Hungary and the Federation of Free Churches is at present bringing news of Baptists in Hungary. For the second time since the Baptists joined the World Council of Churches last August, they have been allowed to have visas for foreign travel. On a recent trip Director Mihaly Barangai, of the Budapest Baptist Theological Seminary, and Jozsef Nagy, vice-president, visited Baptist churches in Europe. Their first stop was with Baptist churches in Czechoslovakia. At Rüslikon, in Switzerland, they participated in a conference with sixteen European Baptist seminaries. In London they were the guests of Ernest Payne, general secretary of the Baptist Union, and visited Christian churches and institutions. As the guest of Henri Vincent in Paris, they visited Baptist churches and attended an evangelism conference of the French Protestant churches.

Letters...

TO THE EDITOR

SIR: Thank you for the coverage of the "Man to Man" series in the June issue of *MISSIONS*. It is important that our people know of our activity in television.

FREDERICK L. ESSEX

New York, N. Y.

SIR: After sitting through all the voting on the question of our American Baptist Convention headquarters, I have this to say. In his book *Dear Charlie*, Wesley Shrader writes: "Get a catchy slogan." So — "Why be an A.B.C. delegate in nineteen hundred fifty-eight?"

NORVIN C. BLAKE

Newton, Ill.

SIR: In your June editorials you came to rescue Roger Williams, possibly as a Baptist myth. Did you not miss the excellent opportunity of honoring a *real* Baptist hero, who labored long but successfully to make the Baptist tenet of "full religious liberty," including separation of church and state, actual and active in civil law and procedure?

The famous charter in which "full religious liberty was guaranteed" was obtained by John Clarke, pastor of the Baptist Church of Newport, in 1663, after thirteen years of persistent, arduous effort. Therein is contained the famous words "to

hold forth a lively experiment that a most flourishing civil state may stand and best be maintained with full liberty in religious concerns."

May I ask editorial recognition for John Clarke of the honor and reverence due a man who as pastor, physician, lawyer, missionary, statesman, and lovable personality advanced the Baptist faith as has no other man in the history of our denomination.

HERMANN G. PATT

North Cranby, Conn.

SIR: In June *MISSIONS*, "Roger Williams Under Attack—Again," an editorial, has interested me, because the Wilburs, according to their genealogy *Wildbores in America*, hail from Rhode Island. The island of Aquidnek (later Rhode Island) was purchased from the Indians by seventeen men, among them Samuel Wildbore and William Coddington, the leader. I think their colony was situated about where Newport now is located. The Providence group under Roger Williams excluded Quakers, who were being persecuted in Boston, but the Coddington group gave them asylum!

GRACE BROADWELL WILBUR

Rockford, Ill.

SIR: With reference to the letter of Ernest W. Ireland in the June *MISSIONS*, I should like to make some comments.

Mr. Ireland doubtlessly does not understand how some of these non-Baptist (also non-American Baptist) Bible school pastors operate. And I am truly glad that he has not had to find out the hard way.

Last fall a man was called to a church in our association, knowing that is was affiliated with the American Baptist Convention. In less than six months he made it a condition of his continuing the pastorate that the church withdraw from the convention. The church did not withdraw, but nearly half of the members did and have started a competing body.

In a neighboring county a few years ago an American Baptist Convention church called a young man who had said he would work with the convention. They often make that statement and apparently have no intention of carrying it out. In a little while he was trying to draw the church out for the Regular Baptists and refusing to serve communion, because, he said, the people were not fit to receive it. The result was that the church was divided, some staying with the American Baptist Convention and others forming a new church in a community two miles' distant.

MRS. GERALD E. SHERMAN

Binghamton, N. Y.

SIR: I see that in company with other religious journals, you have turned to the "fleshpots of Egypt" in accepting the "People's Capitalism" propaganda ads of Big Business.

Not only are the advertisements misleading, but have a tendency to create a sanctity to the system, which is only one of a series during history, and an assumption that it is the last and only one to be tolerated.

The assumption that the people decide can be refuted no easier than the news of a recent "people's stockholders" meeting in New York recently, where four officials outvoted the three thousand.

A look northward to Saskatchewan or to Sweden or Norway (should you dare see) can best illustrate a system in which the Golden Rule can survive and justice, plenty, and peace be the heritage of a people.

F. S. GOLDTHWAITE

Punxsutawney, Pa.

HOW MUCH DO YOU KNOW

about those who

attend your

Sunday Church School?

The opportunity to receive the most from Bible study and to mature as a Christian is available to all . . . through regular attendance at Sunday church school. A well-organized Sunday church school produces the climate needed for pupils to accept Jesus Christ as Lord and Savior and commit themselves to his way of life. Fullest benefit for pupils can only be gained through regular attendance.

A good Sunday church school requires an adequate and well-kept system of records. Indications of progress help to build a regular attendance on the part of each pupil. Attendance each Sunday and the average attendance for the year are important figures . . . even more important, however, is the comparison of attendance and enrollment.

Teachers and pupils make up the Sunday church school. The story of how teachers and pupils are getting along is important. Devoted teachers love their pupils and are interested in their Christian growth. Good records provide for finding and keeping important information and evaluating growth of pupils.

The New Judson Record System

American Baptists have developed a new Sunday church school record system—The Judson Record System. Through this method more accurate information about pupils may be kept and the most can be made of this information. The Judson Record System consists of "ten steps" . . . necessary instruments or materials are provided for carrying through each step. Start planning now to use the Judson Record System in your church.

- Tested and tried! It will:
- Increase attendance
- Give attention to those unreached
- Encourage grouping and grading
- Reach more with Bible study
- Help teachers really know their pupils

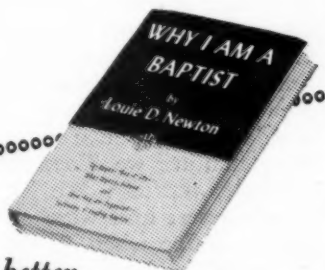
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As I See It

By WILLIAM B. LIPPARD

MANY Northern Baptists (fortunately, also some fraternally minded Southern Baptists) will regard as regrettable competition the \$2,000,000 appropriation by the Southern Baptist Convention to establish a new theological seminary in Kansas City. Located there for fifty-six years, Central Baptist Theological Seminary recently voted affiliation with the American Baptist Convention. Does the \$2,000,000 Southern Baptist appropriation imply a relationship of cause and effect, of action and reaction, of frustration and retaliation?

Southern Baptists seem to have heaps of money. The South is getting rich from Texas oil wells, from the high price of tobacco in the billions of cigarettes smoked by many millions of Americans in spite of the widely publicized warning of lung cancer, and from the vast Southern industrialization since the Second World War. All this has brought to the South a fabulous prosperity unknown since the luxurious plantation days before the Civil War.

It seems unfortunate that Southern Baptists cannot find more useful and less competitive ways of spending money than by invading other Baptist areas. Their recent Chicago convention also voted to consider the possibility of new theological seminaries in Denver and in Chicago. There already are two Baptist divinity schools in Chicago. What could justify a third? How the world outside the church, other denominations, and especially the Roman Catholic hierarchy will look upon this unseemly, unfraternal, and unchristian rivalry between two branches of the Christian church, who bear the same name, and who presumably maintain the same historic principles, is anybody's guess.

One aspect of this intention to establish three new divinity schools in Northern Baptist territory causes me deep concern. Taking a long-range view, the recently authorized bank loans of \$3,000,000 by The American Baptist Home Mission Society will probably have established numerous flourishing new churches just about the time when the new Southern Baptist

seminaries will be placing their graduates. Will these new Southern Baptist ministers eventually fill the pulpits of these new Northern Baptist churches? Regardless of legal, contractual, protective agreements to safeguard the Home Mission Society's loans, when these new churches have repaid their loans and are in full control of their properties, will they then call Southern Baptist pastors who later will lead the churches out of the American Baptist Convention and into affiliation with, and under the control of, the Southern Baptist Convention?

And it would be the irony of Baptist history in the United States if the new Southern Baptist seminary, to be established in Chicago, will be in operation just in time to greet and welcome to Chicago the American Baptist Convention when its headquarters, as will likely be voted at Cincinnati next June, are removed from New York.

These are disquieting thoughts to anybody who dreams of, hopes for, prays for, and believes in Christian comity, fraternity, and cooperation, rather than disunity, divisiveness, and competition among professed followers of Jesus Christ.

In the establishment and support of Southern Baptist churches, of Southern Baptist state conventions, and of Southern Baptist theological seminaries, in Northern states, in Alaska, and even in Canada, this Southern Baptist drive appears to be in accord with a famous prediction of the late M. E. Dodd, former president of the Southern Baptist Convention.

In a forty-minute speech at the Baptist World Congress in 1947 at Copenhagen, Dr. Dodd objected to having the Baptist World Alliance cooperatively related to the World Council of Churches that was to be created at Amsterdam a year later. Thus he upheld the traditional Southern Baptist policy of ecclesiastical isolationism. He closed with a fantastic prophecy that religiously the world would eventually be organized into four groups: Jews, Roman Catholics, Protestants, and Southern Baptists! The \$2,000,000 Southern Baptist appropriation for a new seminary in Kansas City could

easily be a step in achieving Dr. Dodd's prediction.

At their own ecclesiastical meetings in June, the United Presbyterian Church approved a merger with the Presbyterian Church in the U.S.A. This historic achievement in church unity in America creates one United Presbyterian body with more than three million members. It will be known as The United Presbyterian Church in the United States of America. After the decision the delegates rose and sang "The Church's One Foundation." That would be a grand hymn for Baptists to sing when they achieve some unity among themselves. The Presbyterians also adopted a "Resolution of Good Will," to make for a stronger united church and to work together in the cause of the kingdom of God.

Perhaps I may be viewing the current Baptist scene through dark glasses; nevertheless, as I see it, neither in your lifetime nor in mine will a similar "stronger united church" emerge among Baptists, North and South.

What is wrong with us divisive and competitive Baptists?

One Sunday recently, Mrs. Lippard and I had dinner at an excellent restaurant not far from our home. We drove directly from church in order to enjoy a quiet dinner before the usual Sunday cocktail crowd arrived. In New York the bars may not open on Sundays until one o'clock. Thus for forty minutes we dined comfortably, leisurely, restfully. We had just finished dessert and were sipping after dinner coffee when to the table opposite us the hostess escorted a man, his wife, and a five-year-old son.

It was then one minute past one o'clock. So the man and the woman immediately ordered cocktails. When the drinks arrived, the unruly child, sadly in need of discipline, loudly demanded a taste of his mother's cocktail. I do not know what the drink was. I noted only the cocktail glass, the radiant color, and the cherry at the bottom of the glass. To avoid a scene with her child, the mother permitted him a generous sip of the potent liquor. The child's grimace as the firewater gurgled down his throat was something terrifying to behold.

In my long-range imagination, as I gazed into the future, I pictured the life of that five-year-old boy. "From Mother's Cocktail to Drunkard's Grave." That would surely make a superb movie scenario, as well as a suitable inscription on the tombstone of an alcoholic. As Mrs. Lippard and I left the restaurant, I said to myself, "Now I have seen everything!"

EDITORIALS

IN ITS LABOR SUNDAY MESSAGE, the National Council of Churches declares that organized labor can make "a unique and necessary contribution" in efforts to solve the problems which our "economy of abundance, far beyond the dreams of the past" poses for all of us. Organized labor, the message observes, has become "an increasingly responsible partner in our national life." Now generally recognized are the "rights of workers to share the higher standards which their energies and skills help to foster." Collective bargaining has demonstrated "its great value . . . in labor-management relations." But with these advances have come new responsibilities. Says the message: "The unfolding opportunities and pressing problems of our society present a challenge to labor and all other responsible groups to rise to new levels of dedication in thought and action on behalf of human welfare, justice, and peace, here and throughout the world." Getting down to specifics, the message calls upon labor to join with other groups in giving people a sense of purpose in their daily work; in eliminating discrimination in social, educational, and other services; in wiping out poverty, disease, and delinquency; and in finding ways to share our abundance with peoples in the underdeveloped areas of the world.

Missionary Obligation Of Every Christian

PREACHING not long ago on "Where Missions Begin," Wilbert Donald Gough, of the Gilbert Memorial First Baptist Church, Mount Clemens, Mich., said that "in this atomic age it is more imperative than it ever has been that every Christian become a vital part of world missions." Continuing, he declared: "We cannot escape our God-given responsibility. It is our mutual salvation." And when does the work of missions begin? ". . . when the person in the pew becomes willing to make the gospel message known" throughout the world. "Missions," says Mr. Gough, "is not something which the churches promote to enrich their treasuries, or that of a mission board, or that of any individual missionary. It is the Lord's work, dear to his heart." Messages similar to this will, no doubt, be ringing out in American Baptist pulpits across the land as our churches participate in this year's World Fellowship Offering. This is good preaching, and we need more of it today. The primary emphasis must always be on personal, individual participation in missionary endeavor. The work of Christian missions is, as Mr. Gough says it is, the responsibility of *every* Christian. The minister has a missionary obligation, of course; and so does the church, in a collective sense. But the primary obligation is the individual Christian's—yours, mine,

everybody's. As we have said before in these columns, the World Fellowship Offering in the fall and the America for Christ Offering in the spring are integral parts of the Unified Budget of the American Baptist Convention. Their goals are included in the total amount of money to be raised. So, the \$450,000-goal set for the World Fellowship Offering this fall must be raised if that part of the national budget is to be realized. The responsibility is every Christian's. It cannot be passed on to a proxy. In Christianity, there are no proxies.

How Long Should Convention Be?

HOW LONG should an annual meeting of the American Baptist Convention be? In Denver, 1953, it was seven days; in Minneapolis, 1954, five days; in Atlantic City, 1955, seven days; in Seattle, 1956, eight days; in Philadelphia, 1957, seven days. Counting the several preconvention meetings, all of which seem to be necessary, the larger convention runs usually from ten days to two weeks. Now, is all this time necessary? In view of the constantly rising costs of conventions, both to local committees and to convention-goers, is it desirable to limit the duration of our annual meeting, say to five days or even four? And while we are asking questions, we may well go a step or two further. On what day of the week should a convention begin? Should it begin with an evening or a morning session? What should be the nature of the program? How much time should be given to reports, to "presentations," to devotions, to sermons and addresses, to convention business? On what day of the convention should the major items of business be presented? When discussed? When voted on? Should voting on major items of business ever be done on the last day, when only a handful of delegates are present? Would a shorter, more streamlined, faster-moving convention help at this point? It is, of course, quite obvious that to raise these questions, and others related to them, is not to answer them. And, just as obviously, it is not the purpose of this editorial paragraph to answer them. Our objective is merely to stimulate thinking on these important matters. We should like to have brief, straightforward answers from our readers for use in our "Letters to the Editor" columns. In so far as space will permit we shall publish representative samplings of the letters we receive, so as to give, in so far as possible, the several viewpoints that undoubtedly will be expressed. If you have something to say on any of the questions we have raised, or on questions that we have not raised, then let us hear from you. You may, conceivably, think that the convention should meet every two years, instead of

every year. And there are good arguments on both sides of that issue. So, let us hear from you at once. Say exactly what you want to say, and please be brief!

Concerning Burma's Four-Year Plan

CURRENT DEVELOPMENTS in Burma may in time have a direct bearing on Christian activity in that land. Announced last June was a four-year social and economic plan to replace an earlier eight-year program that the Rangoon Government had found impossible of fulfillment. In outlining the new plan, Prime Minister U Nu made an "agonizing reappraisal" of his Government's policies in recent years. He admitted frankly that mistakes had been made, and placed chief responsibility for them upon himself. Heading the list was failure to concentrate on the restoration of law and order. Because of its desire to steal the thunder from the Communists, who had insisted that it could do nothing for the people, the Government had been sidetracked from its primary responsibility by overambitious economic and social schemes. But now, said U Nu, the new four-year plan would change all that. Its first objective would be to restore law and order, and then would follow changes in the national economy and in the social services. Subsequently, extensive questionnaires on these objectives were widely distributed, inviting the general public to respond. In the economic field, Prime Minister Nu called for less government control and more private enterprise. In education (under "social services"), he suggested scrapping, if necessary, the entire existing system (now highly nationalized) and replacing it with a new one. Will this new system, if one is devised, make room for private schools? The new emphasis on private enterprise in the area of economics would seem to make this possibility at least a good idea to play with. Certainly, what happens in education will be worth watching, especially by Christians in America and Christian nationals in Burma, who have a vital interest in the education of Burma's millions. Since gaining its independence in 1948, Burma has had a constant struggle against communism. In addition to open, armed rebellion of domestic Communists, the nation has had to contend with Communist Chinese aggression against its northern and northeastern borders. A new day of freedom for Burma is long overdue. Let us hope that the four-year plan will help speedily to bring it to pass.

Celebration In Puerto Rico

JULY 25 marked the end of the first five years of Puerto Rico's status as a commonwealth associated with the United States. It was cause for celebration, both in the island and here on the mainland. The past five years have brought to Puerto Rico advances that have attracted worldwide attention, as Operation Bootstrap has accomplished wonders in lifting two and a quarter million people from the miseries of poverty, disease, and illiteracy. Behind this movement has been a man, Governor Luis Muñoz Marín, whose dedication to his task has been wholehearted and indefatigable. Most of the credit for the advances that have been made in Puerto Rico must, therefore, go to the Puerto Ricans themselves. They have worked long and tire-

lessly. But the United States has helped greatly. Puerto Ricans, though they are citizens of the United States, do not have to pay American income taxes, and they do not have to bear the burden of maintaining costly defense forces. On the other side of the ledger, the United States profits, too, in that Puerto Rico buys American goods at the rate of \$600-million a year. As American Baptists, we should be glad that we are making a contribution to the new Puerto Rico that is fast coming into being. But we ought to be doing more than we are now doing. Writes Wilbur Larson, secretary for Latin America, of the American Baptist Home Mission Societies, in the 1956 *Year Book*: "Puerto Rico is one of our more advanced fields and yet there are great needs still unmet in this land. The growing congregations and expanding programs of the churches demand more adequate buildings than those now in use. . . . Furthermore, new housing areas provide fields for new churches. . . . The political, economic and social progress of Puerto Rico has been outstanding. As we have witnessed for the gospel in the midst of such success, we have recognized that with more adequate means we could have seen much more progress here as well." Exactly so, and there must be more progress here if the progress in other areas of Puerto Rican life is to become genuine and lasting. How shall we as American Baptists respond to this challenge?

Just What Is Christian Unity?

IN THESE COLUMNS for June we suggested that one of the major problems of the North American Faith and Order Study Conference at Oberlin, Ohio, September 3-10, would be one of definition of terms. Just what is Christian unity? How much ground does it cover? What are its boundary lines? Writing in *The Christian Century* for July 10, Walter Marshall Horton, professor of theology and chairman of the department of the philosophy of Christianity at the Oberlin Graduate School of Theology, fires a mighty salvo in that general direction. He declares that at Oberlin the delegates will have "to distinguish carefully between 'the unity we seek' and certain other types of unity which we do not seek, and must even avoid like the plague." One of these "other types" is what Dr. Horton calls "oppressive unity," such as that imposed by "institutional centralization," "doctrinal uniformity," and "liturgical rigidity." Commenting on the second of these examples, Dr. Horton says: "Honest dissent is the church's sensitive antennae, through which the Holy Spirit helps us to 'keep abreast of truth' as we face 'new occasions' in each new generation. I hope the freedom to dissent will never be wholly suppressed in any allegedly Christian communion." The second of the "other types" is what Dr. Horton calls "vague diffuse indifferentism." By this he means "boundless toleration of anything and everything." Unfortunately, the public "innocently supposes" that this is "the nature of the unity we seek." True Christian unity, however, is of a quite different stripe. Says Dr. Horton: "It is the unity of a fellowship, locally quite personal and intimate but also worldwide in its mission." As the churches go to a common source for the nurture of their interior life, and face forward and outward to their divine goal, they are on the road that leads to genuine unity.

Are All Religions Alike?

TO THE READERS of this magazine it is, of course, not news that Hinduism, itself an amalgam of many religious concepts, admits the equal validity of all religions, but to many of these readers it may be news that this idea is rapidly finding acceptance in the contemporary American and Western European mind. Indeed, an eminent Indian Christian is quoted as having said recently that the Hindu argument that all religions are equally valid may well sweep the world in the next twenty-five years. And the much-quoted Arnold J. Toynbee, in his *An Historian's Approach to Religion*, says that "the spirit of the Indian religions, blowing where it listeth, may perhaps help to winnow a traditional Pharisism out of Muslim, Christian, and Jewish hearts . . . and the spiritual struggle in the more exclusive-minded Judaic half of the World to cure ourselves of our family infirmity [the claim to the uniqueness, or superiority, of a religion, as in Christianity, which Toynbee calls self-centeredness] seems likely to be the most crucial episode in the next chapter of the history of Mankind."

Chiefly responsible for the spread of this idea that all religions are equally valid, that all are essentially alike, that it makes no difference to which religion one gives his allegiance, is the form of Hinduism known as Vedanta, the philosophy of the Hindu intelligentsia. Committed to the propagation of this philosophy is the Ramakrishna Mission of India, and the success which the mission has had already is phenomenal.

Indeed, believing Vedanta to be "the most subtle and powerful and therefore the most dangerous opponent of Christianity in the world today," Edmund D. Soper, emeritus professor of the history of religion at Garrett Biblical Institute, has taken the measure of the encounter in a forthright, fully documented book, *The Inevitable Choice*, published by Abingdon Press. That choice, argues Dr. Soper, is either Vedanta or the Christian gospel. He believes that the issue is as sharply drawn as that.

It is, therefore, highly appropriate that we examine critically the Hindu claim to the equal validity of all religions. Is this claim true? Is Hinduism as valid a religion for India as is Christianity for Western Europe and America? Using Dr. Soper's book as our guide, let us now examine some of Hinduism's principal doctrines and see for ourselves.

First, Hinduism's god, Brahman, is unknowable and unapproachable, the attributeless Absolute. That concept is the central theme of many of the sacred books of India and one of the principal tenets of Vedanta. Brahman is the All, everything that exists. Swami Nikhilananda, a Vedantist, declares, "All that can be said, then, of Brahman is that It is." This impersonal It has no attributes. It neither feels nor pities nor loves nor forgives. It is wholly detached from the longings and the needs of man.

By way of contrast, consider the God of the Hebrew-Christian tradition—the God and Father of our Lord

Jesus Christ—who not only is knowable, but who knows us even better than we know ourselves. It was he who made himself known through his "mighty acts unto the children of Israel," and then, "when the time was fully come, . . . sent forth his Son." He is like the man who goes into the wilderness and searches until he finds his one lost sheep; like the woman who turns the house upside down until she finds her one lost coin; like the father who, seeing in the distance his wayward son, runs to meet him, embraces him, and kisses him. He is the God of love, of mercy, of forgiveness. He is eminently knowable and approachable. To him any of us may go with confidence that he knows our needs even before we make them known, and that he cares for us immeasurably.

Second, Hinduism is shackled by two inexorable laws—the law of endless births and deaths and the law of Karma, the force that produces inevitable results and metes out punishments with relentless precision. Put the two together, as they usually appear in Vedanta, and this is what comes out: "Those whose conduct has been pleasing, will quickly attain a pleasing birth . . . but those whose conduct has been abominable, will quickly attain an abominable birth, the birth of a dog, or a hog, or an outcaste." The only release that a man may hope to have from the full effect of an evil deed is in the loss of his individuality in his eventual absorption into Brahman, an experience which Vedantists describe as the quintessence of bliss.

It is, of course, a long cry from this impersonal, deterministic system of Hinduism to the way of complete and joyous salvation that we find in Christianity. Whereas in Hinduism the law of Karma goes its relentless way, with no power in heaven or on earth sufficient to control or to stop it, in Christianity is the glad assurance that old things can pass away, that all things can become new. In Christ man may find a new birth and a new way of life, no matter what his past may have been. And looking to the future, there is no thought in Christianity, as in Hinduism, that man is forever fated to an endless succession of births and deaths; instead, there is for the Christian the assurance of a blessed, personal immortality.

Third, Hinduism, chained to the caste system as it is, is a part of an antisocial social order—if this paradox can be conceived of—and helps to perpetuate that order. Dr. Soper rightly points out that "the air in India today is charged with the idea of social service and human uplift." Hindu intellectuals insist that the intolerable burdens of the untouchables must be removed; that corruption in government must be eradicated; that the status of women must be improved; that illiteracy and poverty must be done away with; that land reform must be carried through. But how can these ends be accomplished in a social order that does not recognize the dignity and worth of human personality—and, what is more, by a religious or philosophical system that does not recognize it? So long as the caste system exists, all

Hindu aspirations toward social service and human uplift would seem to be a delusion and a dream.

Though many Indian notables have taken a firm stand against untouchability, and though untouchability has been outlawed by India's new Government, yet the old caste restrictions continue to hold, and perhaps will continue to hold so long as caste remains a basic concept of the Hindu religion. Millions of Hindus believe even today that the four original castes mentioned in the sacred scriptures of Hinduism are of divine origin and should continue to bind the people forever. Among those who hold these views today is the philosopher and statesman S. Radhakrishnan. These were the views also of Mohandas K. Gandhi, despite his high regard for the teachings of Jesus.

To the Christian, at least, it is difficult to see how any large-scale social reform can be achieved in India so long as the caste system exists. Writes Dr. Soper: "Nothing permanent can be built except on the deep conviction of the supreme value of man as man." This conviction, completely alien to Hinduism, is found in its clearest, fullest expression only in the New Testament. The New Testament looks upon men as men, not as Jews or Greeks, not as slaves or free. And every man, every human personality, is of infinite worth. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." Where in all Hinduism is there a concept like that? Apart from this concept it is difficult to see how any widespread or permanent social uplift can be accomplished.

Fourth, Hinduism has an ineffective approach to the problem of human sin and error; it has no adequate way of salvation. The problem of salvation in Hinduism is one of escape from the effects of the law of Karma, which, as we have noted, moves on its inexorable, relentless way until the last ounce of appropriate punishment has been exacted, with no mitigation or release. The cycle of births and deaths must go on endlessly, until a man, if he be one of the fortunate few, finally is absorbed into the Absolute. What hope the various Hindu philosophies have to offer is that knowledge (or perhaps good works or religious devotion) is the key that unlocks the door to freedom from the thrall of Karma, but even this hope is for the select few—not for the many. Though there may be a thread of hope for the recluse, the celibate monk, the devotee of religion, there is none for the ordinary man busily engaged with making a livelihood for himself and his family.

So it is that Dr. Soper writes: "Hinduism, including the Vedanta, has no message of salvation from sin. Not only so, but what has the Ramakrishna Mission for the sinner to help him on his feet and make him into a new man? What about the thief, or what is worse, the mean man, the selfish man, the bully in his own home, the murderer, the impure man—are we to look at him hopelessly and comfort ourselves with the hope that in the future after a long succession of rebirths he will ultimately come to the realization of the divinity within? That seems to be about as far as the Vedantist can go. He has no enabling gospel of present help for the sinner; he cannot envisage the drunkard turned by divine grace into a sober man. . . . The Ramakrishna Mission

is a mission to the respectable people of a community but could scarcely organize a mission to the slums and the down-and-outs."

Christianity, in contrast, offers both present and permanent release from the burden and the guilt of sin; makes possible a life of victory over one's lower nature; points the way to a new heaven and a new earth. Through repentance and faith, man receives forgiveness of sin, and his life is so transformed that he becomes what the New Testament calls "a new creature," or "a new creation," with the possibility of making a completely new beginning. Quite different this idea from the inexorable workings of the law of Karma.

Fifth, Hinduism lacks an adequate sense of mission. Its sacred books express no obligation to carry its message to people other than Hindus outside India. Looking with utmost disdain upon the conversion of Hindus to other faiths, especially to Christianity, the Hindu has not provided for the coming of a man of another faith into the fold of Hinduism. Except in its current Vedantic expression, Hinduism has never been a missionary religion. Now the Ramakrishna Mission is very much alive to the possibility of influencing people of the West to accept the teachings of Vedanta. But the essence of this philosophy, as we have seen, is the assumption that all religions are essentially the same, and that it makes little or no difference what religion one holds.

Now, no one denies that there are good and noble concepts in Hinduism. God has not left himself without witness in any land or among any people. Men like Gandhi are undying proof of the positive good there is in the Hindu faith. But saying that is not to say that one religion is as good as another. For the Christian, at least, Christianity is superior to other religions, on the ground that in its revelation of God in Christ it offers a better insight into Ultimate Reality than other religions offer, and that it presents a fuller and higher manner of life both for the individual and for society than other religions present. Moreover, the Christian religion is for all men, regardless of race or color or national background.

Are all religions equally valid? Are they all alike, all essentially the same? If the foregoing arguments are not convincing, then perhaps this personal test should be tried. Try, if you will, to pray to the unknowable and unapproachable Absolute called Brahman, the impersonal It that is devoid of all attributes. Then try to imagine what life would be like if you were convinced that you and your loved ones would be forever subject to an unending cycle of rebirths, dogged to your doom by the unchanging law of Karma. Think what hope there is for social betterment so long as caste is the ruling principle in society. Consider how you would feel if you were convinced that there was absolutely no hope for you a sinner—none but the bliss that finally comes to the select few upon final absorption into the Infinite. And then consider the universal, redemptive mission of Christianity in contrast with the mission of all other religions.

Having done all these things, how could anyone say that all religions are equally valid? that one is as good as another? That, after all, all religions are essentially alike? Could you?

Tasuku Sakata and Genzaburo Shirayama
welcome the Willinghams at Tokyo airport

Baptists at Work In Japan and Okinawa

By EDWARD B. WILLINGHAM



DURING late November and early December, 1956, Mrs. Willingham and I were privileged to enjoy the hospitality of missionaries and Christian nationals in Japan and Okinawa. The purpose of our visit was to become acquainted with these leaders and to try to understand the problems and opportunities which they face. We visited many churches, schools, and other points of Christian activities. B. L. Hinchman, our Japan Mission secretary, and Jin Sugaya, secretary of the Convention of Baptist Churches (Shinsekai) had planned the busy schedule for us.

The annual conference of our Japan Baptist missionaries, held for four days at Thanksgiving time, afforded a real introduction to the customs and spirit of that beautiful country. About forty missionaries and their families and a few national Christian leaders gathered at the mountain assembly grounds known as Amagisanso, approximately seventy-five miles south of Tokyo, to enjoy fellowship and inspiration and to discuss future plans for the work. Perhaps we should have expected it, but we were fascinated and marveled as we heard the small children of the missionaries chattering in Japanese as they played together. Monolingual Americans can be so provincial in many ways without realizing it!

Here we had our first experience sleeping Japanese style on the *tatami*, or matting-covered floor, in a *futon*, or quilted bedding. Paper-covered wooden frames in the form of sliding partitions served as walls for the bedrooms. These give one a sense of limited privacy, but they were quite adequate.

Here, too, we learned to remove our shoes before entering the house and to add more clothing for warmth. Central heating systems are few in Japan. The charcoal-burning urn, or *hibachi*, with its spot of fire is more effective psychologically than physiologically. It was at Amagi, also, that we learned to sit on our heels (after a fashion!) and to enjoy a delicious *sukiaki* feast, eaten with chopsticks. Another experience was the Japanese bath, which merits greater consideration than present space permits.

These experiences were but the promise of others that would attend our travels by train, bus, auto, boat, and airplane. We were soon to see the harvesting of a vast rice crop as workers cut the grain and hung it to dry on

racks in the rice paddies. Rice is the food which every Japanese considers necessary for existence. The picturesque *torii*, marking directions to sacred shrines, were to become familiar objects on the landscape. Famous shrines are part of the history and tradition of the people. We were to visit the Great Buddha and the Shinto shrine at Kamakura and revel in the beauty of exotic gardens with arched bridges and stone lanterns. Mothers with little black-haired babies suspended securely upon their backs were soon to lose their novelty for us. The efficient railroad service, accompanied by announcements over loudspeakers in the railway stations—these, and many other memories of the Orient were to contribute to our better understanding of a great people in a land of beauty. The rare treat of flying past Mount Fuji as the sun was lowering in the western sky and of looking upon the snowcapped cone, which is sacred to millions, was a thrill yet to be experienced.

THE PURPOSE of the journey, however, was to meet and to confer with people, and the missionary conference was rich in value for us. Here devoted Christian men and women prayed and worshiped together and faced the need of Japan for the gospel of Jesus Christ. Even though the islands have the wonderful record of 98 per cent literacy, it is still a fact that less than 1 per cent of the 90,000,000 population can be identified with any profession of Christian faith. A nation recovering from defeat in war, crippled economically, and threatened by communism and materialism is in desperate need of the true way of life in Christ. Your missionaries are in Japan to make that gospel known.

Since changed world conditions have altered the pattern in which mission work is being done, one may ask just what subjects were considered by these missionaries in their conference. Among other things, they sought to find what methods are proving to be most effective in winning people to Christ. The direction of the church program is now in the hands of the Japanese Christians, and the missionaries are secondary co-laborers with them. The experience and judgment of those sent out by American churches is still valued and respected, but the national Christians are able to give a witness which no "foreigner" can possibly attain. We, therefore, un-

dergird the Japanese churches and work side by side with their leaders.

We heard plans discussed which would give a wider outreach to evangelism. Our Japanese Baptist churches have challenged us to send three new missionary couples to serve with them in extending the work into the island of Hokkaido to the north, where a population of 4,500,000 presents a pressing opportunity. The Japanese would match our faith with three new evangelists from their number.

Hisakichi Saito, of the Shiogama Church, a strong leader, appealed for workers to reach the 3,000,000 fishermen, among whom there is no witness at this time. He claims that for the next hundred years evangelism should be an important emphasis in the fishing villages. Rural evangelism is another area where trained lay preachers could be most effective. Missionaries and mission money are needed to train such workers. Indeed, this year our Japanese brethren requested that we double the number of our missionaries to their land.

ANOTHER SUBJECT of grave concern is how to reach students with the Christian message. The schools are under the direction of the Japanese themselves, but our missionaries are often used on the faculties and serve as staff members in student centers. The new movie, *Garden of Service*, gives an excellent portrayal of our missionaries, Rev. and Mrs. Wilbur M. Fridell, in action at Waseda Student Center in Tokyo.

There are problems, too, as to the wisest procedures in working with Christians of other church groups. There are some differences of opinion regarding how best to cooperate with the Kyodan, or United Church of Japan. Much time and discussion were given to this important question, realizing that the ultimate decisions must rest with the Japanese Christians themselves. At this point, however, the allocation of missionary funds given by people from the churches in America raises a question of policy which must be determined by the Foreign Mission Societies in New York.

The days spent at Amagisanso gave an excellent perspective for the fast-moving visits to the churches and schools which followed. The gracious courtesy and cordial hospitality extended by our Japanese brethren everywhere made us feel humble. We accepted these kindnesses as tokens of fraternal regard toward the people of the American Baptist Convention whom we represented.

THIS ARTICLE cannot begin to list by name the persons we met and the churches which opened their doors to us. A never-to-be-forgotten gathering of national leaders for an afternoon tea in a lovely park pavilion in Tokyo began a chain of experiences which extended to Osaka, Kobe, Himeji, and beyond. Being entertained in the home of Pastor H. Suzuko in Osaka, being guests of Mrs. Kimiyo Yamamoto and her staff at Mead Christian Center, and having lunch with friends in the home of Tadao Naito in Kobe were typical of other thoughtful kindnesses which we shall remember with appreciation.

The arrival of the train at Onamichi served as an introduction to the Japan Inland Sea area with its

wealth of beauty. Our missionaries, Rev. and Mrs. G. G. Gano, entertained us in their home on Mukaishima before we embarked on a trip through the islands. An association meeting at Takuma on Innoshima Island took us to that section where Captain Luke W. Bickel went by boat to preach among the fishermen and farmers. The entire association group chartered a small launch for the trip to Iwagi Island, where we participated in the dedication service of the new building for the Bickel Memorial Church. Among those present for that event was Mrs. Willard Topping, daughter of Captain Bickel, and mother of Mrs. Wilbur M. Fridell.

The person I shall remember most vividly at that dedication is eighty-year-old Evangelist Murakami. It was his dream that this memorial to the missionary under whose ministry he was led to Christ should be



Hisakichi Saito and Isamu Chiba speaking at a session of the four-day mission conference held at Amagisanso

erected. For over five years he had given of his physical strength and labors, along with others, to make that day possible. American Baptists have an open door of opportunity for further extensive work among the islands of the Inland Sea.

A week-end trip to Kokura and Fukuoka was of personal significance to me. The mission work there is under the auspices of Southern Baptists. From 1902 to 1918, Calder T. Willingham, one of my brothers, served as a missionary on Kyushu Island. Seinan Gakuin School for boys and men in Fukuoka is a memorial to him. The hospitality of both this fine school and Seinan Jo Gakuin for girls in Kokura was greatly appreciated. Kiyoki Yuya, a pastor of Tokyo and a friend since seminary days, traveled with us to Kyushu and acted as interpreter.

Reference to schools brings to mind the many kindergartens to be found throughout Japan. Here are a people who love their children and seek to train them at an early age. Quite a number of churches have kindergartens. These may be conducted independently by the pastor and his wife or by lay Christians. These schools afford an opportunity to reach families with the gospel as the children are taught Christian truth.

There are three schools for older girls connected with our Baptist work. The Hinomoto School at Himeji is under the capable leadership of President Namioka. A new building has just been completed here. Soshin at

Yokohama has an enrollment of one thousand girls, with Isamu Chiba as president. Mrs. Ayako Hino, a leader among Asian Baptist women and well known in America, is one of the faculty. A beautiful new building was recently added to this campus. Shokei at Sendai is our third school for girls, where Misses Beulah M. McCoy, Vida Post, and Abbie G. Sanderson serve as missionary teachers. Dr. Chiba also lends leadership to this school.

Undoubtedly our best-known school is Kanto Gakuin, which boasts of two campuses in and near Yokohama. President Tasuku Sakata, of the larger Kanto Gakuin, and President Genzaburo Shirayama, of the university proper, give direction to a greatly diversified program of education which for the most part meets the needs of men and boys, but also provides training for girls.



Seated: the Saitos, Lois Hampton. Standing: the Chibas, the Willinghams, Abbie Sanderson, Mrs. T. F. McDaniel

A beautiful new library has just been completed for this school.

The most far-reaching advance in the field of education in Japan was the establishing of the International Christian University in Tokyo after the war. This interdenominational school of high standards offers both academic and graduate study. Our visit to the campus included a conference with President Hachiro Yuasa. We were glad to confirm to him personally the action of the American Baptist Foreign Mission Societies granting \$50,000 for the erection of a new dormitory for women on the campus. He told us that in a recent state examination for the Higher Court, 990 applicants had taken the test. Of the 44 who qualified, 12 had been assured positions. Four of the 12 were I.C.U. students, and that was before the first class of four-year students had been graduated. This Christian university is already gaining prestige as an outstanding school. We also cooperate in supporting the Tokyo Woman's Christian College, another interdenominational school of recognized worth.

OUR TRIP NORTHWARD was under the guidance of our interpreter, Dr. Chiba. In Morioka, we encountered winter snow and cold winds, a striking contrast to the delightful environment of the Matsushima, "Isle of Pines," area near Rifu. We found the spirit of the

people to be cordially warm and the hospitality in the home of Rev. and Mrs. T. W. Livingston, our missionaries, to be delightful. Some pioneer work is being done in this area.

The northernmost outpost of American Baptist mission work at present is at Kuji, where Thomasine Allen conducts the Rural Christian Center in cooperation with Takeshi Yahaba and a staff of consecrated Japanese workers. The story of the development of this project merits a separate article. The Government has recently given a tract of 125 acres to the center to assist with the farm and dairy part of the work. There is a hospital with two resident Japanese doctors. The kindergarten and primary school have many pupils. The success at Kuji has been phenomenal.

On our last Sunday in Tokyo we worshiped with the Misakicho Church, formerly known as the Baptist Tabernacle and associated with the work of Dr. and Mrs. William Axling. Takio Yamakita, the pastor, invited me to preach in his pulpit.

Sunday dinner was the occasion for a group of friends to share the hospitality of Mr. and Mrs. Willard Topping. Dr. and Mrs. Toyohiko Kagawa then entertained our group in their home, serving tea, before time for the departure of the plane for Okinawa.

BAPTIST WORK in Okinawa deserves separate treatment. Americans usually associate this island with war, for many young men from the States gave their lives there when the fighting was fierce in the Ryu Kyu Islands. We saw the beaches where the landings were made and the bases which our Army and Air Force still maintain. Chaplain and Mrs. G. D. Park graciously entertained us in their home as house guests.

The thrilling part of the current story, however, is the reception given by the people of Okinawa to the Christian gospel. A splendid new Baptist church building was nearing completion in Naha, the principal city, while we were there. Missionary E. E. Bollinger, now home on furlough, conducted a regular radio broadcast in the Japanese language, which was reaching nationals all over the islands. Rev. and Mrs. John N. Nicholson are continuing this mission program in the absence of the Bollingers.

Until the recent war interfered, missionary work in Okinawa was sponsored by the Japanese Baptists. When they could no longer support the work, they called upon American Baptists for help. A Baptist fellowship made up of chaplains and other interested men from the United States military personnel gives active financial and personal cooperation to the missionaries.

As one looks back upon such challenging experiences, he heartily endorses the statement about our work made by a friend in a recent letter from the Orient: "A more devoted band of missionaries I have never met in any part of the world."

An overwhelming sense of frustration grips the heart, however, when we realize that American Baptists are saying "No" to the calls to strengthen, expand, and extend the foreign-mission witness. The total anticipated receipts for overseas purposes from all convention sources this year will fall short of meeting the regular 1957 budget by \$135,000. This must be changed! Any economy which curtails foreign missions is too expensive.

Our Fellowship with Churches Overseas

An Interpretation of the World Fellowship Offering, 1957

By ADA P. STEARNS

STRENGTHENING the Overseas Churches"—the theme of the World Fellowship Offering for 1957, with a goal of \$450,000, is centered in the evangelistic motive of the Christian church wherever it is found. Here at home, American Baptists have just voted a venturesome procedure to finance a three-million-dollar program of church extension. Also, evangelism is at the heart of the planning for the observance of the Baptist Jubilee Advance.

If the need at home is as apparent as this, surely overseas the churches feel an added compulsion to bear the good news of salvation to their neighbors. Within their reach are thousands who have never heard the name of God, and for whom there is no opportunity to hear unless these churches proclaim it. Missionaries alone would never suffice for the task, and in most of the frontier areas their entry is not welcomed. The churches overseas are inspired by the same spirit of "Go . . . tell" that has been the greatest source of strength to the Western churches. In their going and telling will be their strength, too. But they need help—our help.

Relation of Offering to Budget

In each of the offerings from year to year a large percentage of the receipts has gone to all the fields; for the offering is essential to the ongoing of the regular work overseas, the day-by-day work to which the Foreign Mission Societies are already committed. In these days of inflation a wise course must be followed in any attempt at expansion, for inflation is as rampant abroad as at home and so takes a double toll in some cases from funds that never do keep pace with evangelistic oppor-

tunity. Were it not for the offering, the shadow of curtailment of our overseas program would hang over the Foreign Societies, the missionaries, and the national conventions. This is unthinkable in a day when the challenges seem almost limitless.

A high percentage of American Baptist work is in countries which have gained their independence since the Second World War. These countries, while making conspicuous progress in many undertakings, are faced with a host of problems, economic and social as well as political. Their problems become our problems, for we move together in our service for the millions who live in these lands. There is growing up a new sense of world neighborhood upon which can be built, by the grace of God, a world brotherhood.

Background of the Offering

In 1950, when the plan for annual offerings was introduced, the state conventions and city societies felt that they should participate directly in the money raised in their areas, and a percentage return was established. The result was that the American Baptist Convention that year authorized the allocation of a smaller percentage of the undesignated receipts of the Unified Budget to the work of all the national agencies. To compensate these societies and boards, they were given the opportunity of going directly to the churches for an annual offering, one in the spring and one in the fall.

So the churches, by the votes of their delegates at the convention, opened their doors and their pocketbooks in behalf of their national agencies. The income from the offerings thereby becomes designated money within



Belgian Congo—church in Vanga area; seats a thousand



Okinawa—evangelistic tent meetings at Lutenma School

the Unified Budget. Checks sent in for the offering must be marked as designated to the offering. Unless the goal is raised in full each year, the deficit becomes a serious matter for the national bodies, for their ongoing work suffers proportionately.

In order to include all the societies and boards in two offerings, those with related interests were combined. The Ministers and Missionaries Benefit Board joined the Foreign Mission Societies. Before missionaries were included in the pension benefits afforded by M. & M., the Mission Societies were obliged to include in their budgets large amounts for the care of these retired and beloved servants of the denomination. Not only are there pension benefits today, but the additional sickness and disability benefits added in recent years give immeasurable peace of mind to the missionaries. A wide variety of emergencies are generously met by M. & M., which provides one of the finest pension systems of any denomination.

Response to World Fellowship Offering

For the past two years, gifts from the churches have exceeded the goal by appreciable sums. This evidence of loyalty and prayerful stewardship on the part of the churches has been an invaluable "plus" which has greatly stimulated confidence for the future, not only on the part of the Foreign Societies, but also among leaders overseas. Some long-deferred and highly desirable projects were thus made possible. The fields have not been unmindful of the fact that some of this "over-and-above" has meant sacrifice on the part of the givers, and they add their deep gratitude to that of the Foreign Societies.

It has probably been a long time since the churches have become so well acquainted with the work of their national agencies, and with the mission fields and the missionaries, as they have during these years of the offerings. The educational aspects of this stewardship have been noteworthy and something no one would willingly give up.

An Unprecedented Challenge

The time element in the work overseas is taking on an urgency related to the revival of national religions within the pattern of national independence. The resurgence of national religions was a part of the annual mission study during a recent year. All this comes home very forcibly and concretely when it is pointed out that

Buddhist missionaries in Burma are now working among animistic tribal groups in the north as they never have before. They, too, are sending the most promising of their youth to institutions of higher learning for training, so that they may go back to their people to present the claims of Buddha. The Great Commission is still the obligation of every Christian, and it must be carried out by each generation in the light of the challenges of its day.

Recently in a non-Hindu rural community in India, a new convert to Christianity worked as school teacher and conducted general adult education classes in the evening, enrolling about twenty-five persons. Gradually, members of a joint family were attracted by his spirit and witness, and after a study of Christianity were at the point of accepting Christ. A son and his wife came for baptism first. Immediately neighbors declined to help with the harvest. The lone Christian family living in the neighborhood urged that a date be set for the baptism of another son. When the time came, a threatening crowd followed him to the scene of baptism and dissuaded him from carrying out his purpose. Some time later, because of the turmoil in his soul, the boy hanged himself in the jungle. The family received renewed persecution, being accused of responsibility for the son's death. Their cash income from the recently harvested crops and their land records were stolen. Even so, the rest of the family remained firm in their desire to become Christians and later were baptized.

Isolated Christian families like this one need the strengthening awareness of brotherhood with us and with other Christians in Asia. Our gifts express our concern and are often the first glimpse of this wider fellowship. When their source is explained it seems to these lonely Christians incredible that Christians in America cared so much about them that they gave large sums of money for their welfare.

Opening Doors

Opportunities today on most of the fields have scarcely been surpassed within the last quarter of a century. The story in Burma alone is one of thousands ready to be led into a knowledge of Christ. It will appear where fuller account is possible. In the Philippines, evangelistic work on Negros Island, on Romblon Island, and in Antique Province is opening up on a gratifying scale. In Japan, rural and student work offer new opportunities. In Hong Kong, refugee churches are multi-



Japan—dedication of the Kesennuma Church, late 1956
September, 1957



Assam—Naga leaders meet to make plans for churches

plying through the evangelistic witness of church members. Chinese congregations there, and also in Thailand and in Burma, need to be strengthened in Christian nurture and outreach. The time has come to begin work among the Pwo Karens in Thailand, and the Sgaw Karen Association has invited Pwo Karen leaders from Burma to launch the work. The fields in India and in the Belgian Congo have like opportunities.

When Churches Stand Alone

Because of the insurrection in the hills of Assam, missionaries have been excluded from residence there. Nevertheless, the Christians in these hills have been making the plans and carrying them out. What happens to the work in a case like this?

Missionaries and Christian leaders are granted permission for occasional visits to these areas. Recently two missionaries and three nationals made the trip into Manipur state. There are 50,000 Christians in this state, without a missionary stationed among them. Yet within the past three years five new Christian centers for training of leaders and outreach to other tribes have been established. The prospects are that in five years every tribe in the state will have such a center. In Imphal, a city of more than 100,000, there are nine high schools and two colleges. Baptist young folk study in these government schools. Concern for their Christian training led the churches to develop a youth center. A gift of \$7,000 from American Baptists has provided the means to build an attractive church, which will resound with hymns, prayers, and sermons in many languages each Sunday and all through the week. The Christians of Manipur have been given this start and now themselves will finance additional buildings.

The touring party proceeded forty-five miles farther up into the hills to Ukhul, the land of the Tangkhuls. On their way they exclaimed, "What an inspiration it is to see the gleaming roofs and spires of the churches that crown the mountain tops!" The story continues: "More than 20,000 Tangkhul Naga Baptists are gathered into 170 strong churches. A number of new churches have been built since the war, some of them costing more than \$10,000, a real achievement for a people so far from markets that cash is hard to come by." These friends pleaded for missionary help. And though the touring group recognized many ways in which a missionary is needed, they were thankful for the foundations laid among these people in previous

years, and came back "feeling there was land yet to claim for Christ, but also that the Holy Spirit is working through a strong force of Christians to herald the glad tidings in Assam."

Dollars Put to Work

What are the overseas churches asking for? What will American dollars accomplish? A dollar will take on strange names when it arrives in the offices of mission treasurers. In India it becomes approximately five rupees; in Burma, about five kyats; in Thailand, twenty bhat or ticals; in Japan, 360 yen; in the Philippines, two pesos; in the Belgian Congo, fifty Congo francs. But dollars are only a medium of exchange, and the churches have plans for economical spending where they will bring highest returns.

Bible schools teach in many vernaculars and enroll hundreds of young men and women who have volunteered for full-time service—in the pastorate, in Sunday church schools, in Christian centers, in youth and women's work, in rugged district work among unreached mountain or rural folk and among others in congested cities. Libraries and equipment must be suited to these best minds from the congregations in the churches. The laity seek training in institutes and conferences. Tribal peoples want Christian literature in the language spoken in their homes. Scores of Baptist congregations still worship under trees.

Giving from the offering is essentially "incentive giving." For most of the projects launched, the churches built, are financed in such way that the churches themselves can take full responsibility within a five-year period or less. The offering provides the "plus" that makes it possible for their contributions to be spent for more economical permanent buildings. The money undergirds a project until it is developed to the point where the Christian nationals are proud to claim it as their own. Then the Foreign Societies can meet other emergencies or undeveloped work.

Reaching the goal of \$450,000 for 1957, a minimum goal, will strengthen the weaker congregations among the approximately 4,500 organized overseas churches, with a membership exceeding 540,000. The stronger churches among them and the field conventions join their forces with ours in this international effort to make Christ known and followed everywhere. So shall we help to carry out our Lord's command to make disciples of all the nations.



South India—a hen given as an offering is auctioned



Bengal—delivering materials for new church, Jhargram

We Saw Many Temples

An American Baptist pastor visits Mexico, Nicaragua, and El Salvador and finds evangelical Christianity advancing against strong opposition

By O. CARROLL ARNOLD

MEXICO has never lacked for temples. From the time of the ancient Mayans down to our day, this lovely and romantic land has been studded with palaces of worship. The Toltecs built their pyramids to the sun and moon at Teotihuacan perhaps a thousand years ago. There they worshiped the feathered serpent, images of which are still to be seen in carved granite.

Later, at this same site, the Aztecs, who had replaced the Toltecs as the dominant tribe in the valley of Mexico, marched their finest and fairest youth, as well as their captives, down "the road of death" to an altar, still standing, where they expiated their fierce and vengeful gods with human blood.

Then came the Conquistadors—ruthless, terrible, determined. And again the inhabitants of Mexico were offered up as human sacrifice to the gods of power and greed. Still standing—though some lean a little—are many of the twelve thousand temples built by the unpaid labor of Mexican hands during the colonial period. Their brickwork, their sturdy, highly decorated facades bear convincing witness to the skill and energy of Cortez and his successors and their friars. Following a plan of building on the site of, or near, the Aztec temples, the Spanish built 365 churches in the Cholula-Puebla area, where in other days four hundred temples to the Aztec god Quetzalcoatl had stood. One Spanish church is still perched on the very top of an Aztec pyramid. In Mexico City's Zocalo, or public square, in place of the Aztec's great pyramid, now stands the cathedral of Mexico. Huitzilopochtli and Texcatlipoca are replaced by the Virgin and the saints.

The most famous shrine in Mexico, and perhaps in all Central America, is the Basilica of Guadalupe near Mexico City, to which the faithful flock, some on hands and knees for a distance of ten kilometers, seeking some boon, some favor, from the Virgin who, according to legend, miraculously appeared on the very site of this great cathedral and impressed herself in brilliant color and with consummate art upon the blanket of a simple peasant. As one sees these good and devout and basically gentle people making their painful way on their knees to the basilica, some with babes in arms, others with toddlers crawling beside them, one cannot help asking, "How long? O Lord, how long?"

It is with a distinct sense of relief and with a surge of hope that you walk directly across the street from the basilica to a little red-brick Baptist church. There in the small patio a group of freshly scrubbed, bright-eyed Mexican children are singing, "Jesus loves me; this I

know." And as you go into this plain and humble place, you do not miss the gaudy altars, the statues, the ornate trappings, for when you look into the bright brown eyes of the believers you know that the Lord is in this place, and that he dwells here in temples not made with hands.

From the little Baptist church near the basilica—which, incidentally, is soon to be razed on government order to make room for more markets surrounding the Guadalupe shrine—we of the Home Mission Tour traveled the considerable distance to the fine, sturdy, First Baptist Church of Mexico City, where again bright eyes and radiant faces and lovely Latin voices proclaim a risen Lord and Savior dwelling in the hearts and minds of his people. During Sunday morning service there, when the invitation was given, five or six strong young men and women strode to the front to accept Christ and to commit their lives to him, we thought of the name of the street on which the *templo* stands. It is called the Street of the Heroes. And, indeed, there is a heroism about being a Protestant in Mexico, where such a step demands the rarest kind of courage.

IN NO PLACE is the contrast between one temple and another so distinct as it is in Puebla. In that quaint and lovely city's central square stands its world-famous cathedral, literally lined with gold. On a side street stands the modest but well-built Templo Bautista, now pastored by a converted Roman priest. In the one the treasures are on the walls and altars. In the other the treasures of God's love in Christ are in the hearts of the believers, freely given and freely received. The warm welcome given the *Norteamericanos* by the believers of this church and by the doctors and staff of the Latin American Hospital in Puebla, lined our hearts with a golden glow more precious than all the decorative splendor of the grand old colonial cathedrals.

But of all the temples Mexico affords, the most memorable to us who made the tour was the little church at Aviacion. We came to it by way of a birthday party near by, where we were offered tortillas and a torrid solution which looked like molten lava from Popocatepetl. As graciously as we could, we refused this for our stomach's sake, but accepted the ever-ready smile and quiet courtesy of bright Mexican faces and feasted our cameras upon them instead. Then we made our way to the "church" where we were to help lay the cornerstone. The group of believers, organized into a church only a week, displayed a choir of eager, clear voices which

would be the envy of any preacher in the United States. The walls of the meeting place were of rough boards; the roof was of tin and tarpaulin; the pews on the dirt floor were rough hewn logs stretched between concrete blocks. In this humble place, we worshiped together, not as Mexicans and Americans, nor as North Americans and Central Americans, but as sons of God, some a golden brown, others a sunburned red, but all sure that we had found the true meaning of sacrifice—the giving of oneself to Christ and to one's brother in love. There was many a glistening eye, and a vagrant tear or two among the *Norteamericanos* as we emerged from this modern temple of the living God—so humble yet so splendid.

Let us, however, not leave Mexico on any rhapsodic note. The truth is that the entire evangelical movement in Mexico is microscopic. Under the able direction of General Missionary Donato Ramirez Ruiz, and since the founding of our excellent seminary at Tlalpan, we have made great strides in the education of pastors and the forming of new churches. But with the small amount of money American Baptists are investing in Mexico we can only scratch the surface. Like its volcano Ixtacihuatl, called "The Sleeping Lady," Mexico has long been sleeping. Needed to awaken her is the life-giving gospel of Jesus Christ in its full, evangelical expression.

NICARAGUA, like Mexico, is a country of enormous contrasts. Managua is a bustling, modern city, with hotels of fairly recent date and plumbing and public buildings of splendid proportions. In its narrow, crowded streets, American and European cars rush madly about almost as dangerously and as numerous as they do in Your Town, U.S.A.

But even in the capital city you see a suggestion, at least, of the highs and lows of Nicaraguan life. The market in the center of Managua, where the wares are stretched out upon the street or sidewalk like cookies on a breadboard, is an unforgettable sight of bright colors and brown, laughing faces. Squatting on the curbstones, these "merchants," who are mostly women, sell everything from buttons to bananas, and meat market, restaurant, and fruit stand are all merrily joined in one. In the very next block, however, you will find neat little shops full and running over with American goods, where you may buy a swim suit or a sportshirt at New York prices, while just next door you will find the latest thing in tractors or bull-dozers.

It is in the *campo*, or country, however, that the contrast is so strongly felt. As soon as you get outside the city you are in a strange land of oxcarts, grass huts, and the ubiquitous water jug carried on milady's head. It is this kind of Nicaraguan that certainly takes up the most space and claims the most people. John S. Pixley, head of our Baptist Hospital in Managua, says, "You never know Nicaragua until you know the villages and the country."

After seeing first the small, modest Baptist churches in the villages, as I did, one is not prepared for the splendor of the temple in Managua. We had heard that it was the finest building south of the Rio Grande; we had heard that it was the strongest Baptist church in all Central America. But even these very accurate descriptions are inadequate. Magnificent is the word for



First Baptist Church, Mexico City

Managua's Templo Bautista. Of contemporary design, it is built in typically Nicaraguan "open-air" style to catch every breath of air available and to resist the tremors of the earth which once laid the city low.

Those Nicaraguan Baptists are proud of their church. They built it by saving and sacrifice. Their great former pastor, the late Arturo Parajon, who never lived to see it completed, built it by the sweat of his brow and the strength of his spirit and at the sacrifice of his life. And in a city like Managua, where Protestantism has always occupied a distinctly minor and not to say despised position, it is a matter of considerable prestige value to our people to have what everybody would concede is the "finest church in town." Energetic Adolfo Robleto, the present pastor, is supported enthusiastically by our missionary people in Managua.

But the magnificence of this Managua church should not throw us off balance as to the significance of our work in Nicaragua. Perhaps one-half of our Baptist community is in this church, but Managua is only a small part of the country. Out in the country villages there is vast need for new churches, and for small clinics to minister and heal, especially where the need is most acute.

Our missionaries exercise an enormous influence on Nicaragua, far out of proportion to their numbers and our investment in the country. Our schools in Managua, ably directed by Lloyd E. Wyse, are excellent, and have trained many of the people who are now leaders in the community. Our hospital in Managua, now largely self-supporting, is a model for all Nicaragua, as is also Dr. Pixley's personal medical practice and prestige.

The over-all budget for work in Nicaragua is pitifully small, and the pinch comes at the point of our seminary, presided over by another converted priest, the distinguished José Maria Ruiz, and in the building of new churches. We could educate more men for the ministry in Nicaragua if we had more funds to establish new churches in the villages. This is the point of greatest need. Our need in Nicaragua is for more "temples" out where most of the people are, and those installations



Basilica of Guadalupe, Mexico City

might include clinics where we could also minister to the "temple of the body."

After a short flight from Managua over lakes and volcanoes we landed in El Salvador, a country as lovely as its name. Resplendent even in the dry season with hibiscus, bougainvillea, poinsettia, and the gorgeous maciluhuate, a large pink-blossomed tree which dominates every landscape, the capital city of San Salvador is much like colorful Honolulu. In place of Diamond Head stands the lofty and dignified volcano of San Salvador, long and happily inactive.

But while nature has blessed El Salvador with beauty, it has also buffeted the small but heavily populated nation with severe earthquakes. The little town of Jucuapa was completely destroyed by an earthquake in 1951. We were happy to be on hand in this village to dedicate our new Baptist church, which along with the rest of the town has been rebuilt from the bottom up. The little church could not begin to hold the crowds which gathered for the occasion, and once again the happy, courageous faces of the little band of believers were an inspiration to us, who could only guess the hardship and determination which the rebuilding of their *templo* had cost these sturdy people.

Our Baptist primary school in San Salvador is operated in queenly style by Evalena McCutcheon, who has been cited frequently as one of Salvador's foremost educators, and whose well-mannered children, numbering 250, show the results of her precise and loving care. Founded in 1924, this school is largely self-supporting, and is now beginning to educate the grandchildren of its first pupils.

In Santa Ana, a town which reflects more of the colonial atmosphere and which boasts the finest cathedral in the country, is the site of our other *collegio*, or high school. The youngsters lined up like sideboys on a battleship to give us their *bienvenidas* ("welcome"), and when we tried to show off our textbook Spanish by saying, "*Buenos dias*," they rejoined with broad grins, "Good morning." The success of this school is best attested by the construction of "government"

schools all around it, as though by proximity to acquire some of its excellence. Again, this school, under the direction of Ruth M. Carr, assisted by Mrs. Grace F. Hatler, is supported chiefly by the tuition of its students, some of whom, it was explained, bring eggs or chickens when they have no money. There are many exciting stories to be told here of youngsters who find Christ and pledge themselves to follow him despite enormous pressure from strong Roman Catholic home and cultural background.

The big "show" in El Salvador is its spectacular and very obliging volcano, Izalco. I shall never forget hearing Thomas F. Dixon, our general missionary in El Salvador, preaching on the edge of that eerie, almost supernatural "blast furnace." As it thundered and roared behind him, he was never for a minute distracted from the business at hand, which was the preaching of the unsearchable riches of Christ to a band of workmen gathered around. And one of the workmen stood out from the rest and told us how a few weeks earlier he had been converted in one of our Baptist churches in El Salvador and that his whole life, his personal life, his home life, and his entire outlook had been changed.

Again, however, the primary need here as in all Central America is for churches—more and more sturdy little groups of believers in the country and in the villages to form and maintain a Christian community. As our excellent missionary, Jason E. Cedarholm, in Santa Ana, says, "I feel the most basic part of our work is to get men 'saved'—that is, their lives changed so that they love God and Christ and their neighbors more than themselves, to get them to practice honesty, sexual morality, righteousness, and to have a sense of responsibility for their lives before God. This 'spiritual revolution' comes before anything else."

TO ACCOMPLISH this end we need churches, and to build churches we need pastors. On our last night in San Salvador, at a great "welcome and farewell meeting," we met a courageous little group of pastors working valiantly against great odds in El Salvador. They urgently need young, well-trained men to join their ranks. But there is no seminary in El Salvador, and the young Salvadorans are reluctant to go to Nicaragua for study. At present such training as these Salvadoran pastors have has been acquired in improvised Bible schools staffed by our missionaries. This plan has worked out fairly well, but at best it is only a temporary stop-gap. What some people envisage as a permanent solution of our pastoral-training problems in Central America is one good, well-staffed seminary for all Central America where young men from Mexico, Nicaragua, and El Salvador may come and where they will not lose interest in, nor contact with, their native lands.

Whatever plan is followed, it seems clear to me that the future of our work in Central America rests in the building of new "temples" in Mexico, Nicaragua, and El Salvador. The role of our excellent schools and the work of our fine hospitals in Puebla and Managua are important. But to build a permanent Protestant witness and community, to lift the whole level of personal life and of public morality, we must have churches. Above all, we need temples to the living God, "not built with hands," but dwelling in Latin hearts, minds, and wills.

Among the Current Books

MAN'S RELIGIONS. By John B. Noss. Revised Edition. The Macmillan Co. \$5.90.

First published in 1949, this standard college textbook on the religions of mankind appears now in an up-to-date revision. For a single-volume treatment of the subject, this one by the professor of philosophy at Franklin and Marshall College is one of the best. It is carefully documented and liberally illustrated with quotations from the scriptures of the various religions of the world. In addition to more than seven hundred pages of text, the book has a good bibliography and an excellent index.

JESUS AND HIS PEOPLE. By Paul Minear. Association Press. \$1.25.

DID JESUS RISE FROM THE DEAD? By James Martin. Association Press. \$1.25.

FROM BRAHMA TO CHRIST. By Lakshmi Bai Tilak. Association Press. \$1.25.

BEGINNING FROM JERUSALEM. By John Foster. Association Press. \$1.25.

THE CROSS IS HEAVEN. Life and Writings of Sadhu Sundar Singh. Edited by A. J. Appasamy. Association Press. \$1.25.

A LETTER TO COUNSEL. Studies in the First Epistle of Peter. By Edward A. Maycock. Association Press. \$3.00.

RELIGIOUS LIBERTY. By Giovanni Miegge. Association Press. \$1.25.

Here are seven new titles in the series called "World Christian Books," under the general editorship of Stephen Neill. About ninety-four pages each, bound in colorful stiff boards, clearly printed on good paper, each is a little classic complete in itself and an important contribution to the concept of the series.

MISSION TO INDIA. By Maurice Blanchard. Diocesan Press, Madras, South India. \$1.25.

Here the president of the Ramapatnam Baptist Theological Seminary in South India shares an "experience of growth" during fifteen years of Christian missionary service. "We have grown in our love for the Lord Jesus Christ, grown in our love for the Indian people, grown in our comprehension of the meaning of Christ's last command," states the author in the book's preface. In 118 pages Dr. Blanchard sketches the opportunities, obstacles, and obligations involved in

the Christian witness in India today. The reader is helped to a clearer understanding of some of the factors which have to be faced by the Christian churches and of some of the means by which they issue the challenge, "Be ye reconciled to God."

THE HOLY FIRE (The Story of the Fathers of the Eastern Church). By Robert Payne. Harper & Brothers. \$5.00.

From the Greek Fathers we derive almost all the great doctrines of Christianity. We are their children whether we like it or not. In this volume are brought to life ten of the Fathers of the Eastern church, covering a span of almost eight hundred years between the fall of Jerusalem and the beginning of the Byzantine Empire. We see the gentle Clement, the stern Origen, the steel-hard Athanasius, Basil, Chrysostom, Dionysius the Areopagite, John Damascene, Gregory Palamas, Gregory Nazianzen, and Gregory of Nyssa. Each of these brief biographies, beautifully written, encompasses not only the essential facts about the man, where they are known, but also his contribution to the Christian tradition.

ENCYCLOPEDIA OF MORALS. Edited by Vergilius Ferm. Philosophical Library. \$10.00.

A reviewer asked a friend, "How do you review an encyclopedia?" The friend's reply was, "The same way you review a dictionary." At any event, this volume in the "Midcentury Reference Library" is undoubtedly the best encyclopedia of morals in one volume. Around fifty scholars have contributed articles. They represent the leading colleges and universities in America. Some anthropologists and ethnologists working in the field report representative morals and primitive expressions among illiterate tribes and peoples. The general articles on ethical philosophers and theologians and on ethical movements are authoritative and well written.

THE MINISTER LOOKS AT HIMSELF. By Wayne C. Clark. Judson Press. \$2.25.

A Baptist minister, equally well trained in psychology and pastoral theology, and possessing a well-balanced and wide knowledge of the numerous perplexities and annoyances confronting a pastor, offers analytical and sympathetic assistance in this volume. In an inviting and inoffensive

style he suggests that the minister look for a clue to the disturbances in his own ruffled emotional life. In six penetrating chapters the reader is led to enter into the depths of his inner life, and face realistically and unbiasedly the hidden resentments, immaturity, feelings of inferiority, doubt, and guilt, and evaluate their sinister and ingenuous influences upon his own behavior and attitude. Serious reflection leads one to see that his harsh pronouncements, strained relationships, and spiritual ineffectiveness may have been colored by his own maladjustment. There is nothing "preachy" about this book. It offers a lesson in the psychology of public relations in that it discusses a "touchy" subject without arousing one's defense. The reader does not feel that he is being judged or psychoanalyzed, but that he is being understood and helped by a kind friend.

THE MESSAGE OF THE FOURTH GOSPEL. By Eric Lane Titus. Abingdon Press. \$3.50.

This commentary differs from many others in that the author assumes that this Gospel is an interpretation of Jesus. The author of the Gospel, contrary to some interpretations, is portrayed as a popular religionist, not a philosopher. Furthermore, the sources for this Gospel are considered to be the Synoptic Gospels and Paul, not Hellenistic writers, though it was written against a general Greek background. Words and symbols used in the Gospel have double meanings which are interpreted in this book. While agreeing that the Gospel could have been written anywhere between A.D. 95 and A.D. 140, Professor Titus leans to the idea that it should be dated nearer 140 than 95.

THE GEOGRAPHY OF THE BIBLE. By Denis Baly. Harper & Brothers. \$4.95.

This is the first geography of the Bible to be printed in English in the twentieth century, and it is high time we had such a volume, for George Adam Smith's *The Historical Geography of the Holy Land* is more than sixty years old. The first part of this book deals with the geology, climate, rainfall, storms, climatic change, the effect of climate on man, animal life, food, population, and the like. The second section deals with specific sections of the land: the coast lands, the rich valley, Judah, Ephraim and Manasseh, Galilee, East Jordan, and other parts of the Holy Land. This book makes the Bible "come alive" in many ways. It is profusely illustrated and contains forty-seven maps and diagrams.

Giant Steps—Every Member Canvass

By GRACE E. ABRAHAMS

HOW OFTEN this past summer did you see children playing Giant Steps? It is not likely that too many adults were taking part in the games. However, did you know that we have our own Giant Steps? That is right—the eight steps of an effective every-member canvass.

This fall, many churches will be taking their eight steps together with others in what is known as a sector project. During a sector training program pastors are called together to consider having a thorough every-member canvass in their churches. Where the pastors are willing, they invite five laymen to serve with them as a winning team for the building of an enlarged church program and an evaluation of their resources, both in leadership and in giving potential within the church.

The training is given at four dinner meetings, two weeks apart, so that the leaders of each church can put into practice what they have learned before undertaking the next giant step.

The enthusiasm and success of each church helps to inspire the other churches to even greater effort. The sector training is always conducted by well-trained, experienced leaders provided by our denomination.

While hundreds of churches will work together, many others will choose to play their own game. You say, "It's too hard"; or "What are the rules?" Whether you follow a leader or not, the rules are laid out in concise form for you in the new edition of the book entitled *A Manual for an Effective Every Member Canvass*. All every-member canvass material is available through your state or city promotion office, or the Field Counseling Department, 152 Madison Ave., New York 16, N. Y.

Let us take a look at our eight giant steps.

1. *Build a Program.* Appoint a proposal committee, which will consider suggestions from every department of the church in setting goals which will meet the needs they have discovered. (This is not a budget committee.)

2. *Evaluate Your Resources.* The program should be based upon the leadership and giving potential of the congregation.

3. *Time-Scheduling.* One step at a time will mean finishing on time and will prevent discouragement or a lag of enthusiasm.



These attractively designed materials are now available for your every-member canvass. They may be secured from your state or city promotion office, or the Field Counseling Department, 152 Madison Ave., New York, N. Y.

4. *Cultivate Interest.* People give according to their interests, not according to their abilities.

5. *Secure Advance Commitments.* Contact your church leaders and workers. Their example of promptness and generosity will help to insure the success of your program.

6. *Organize and Thoroughly Train Workers.* Adequate indoctrination of those who tell the story of the church is necessary to assure a proper response from prospective givers.

7. *Supply "Tools" for Workers.* Gain from the experiences of thousands of churches by using tested materials developed for special use of the workers in telling the story of their church and its program.

8. *Calls in the Home.* Grant every member of your church the courtesy of a call in the home. Only through personal contact and the use of the turnover chart can workers tell the story of your church accurately, dramatically, and completely.

Each year these eight giant steps enable hundreds of churches to underwrite larger programs, and revive and strengthen the spiritual resources of the churches through the acceptance of larger commitments on the part of greater number of members.

All across the territory of the American Baptist Convention, fellow church members will be praying the stewardship prayer found on the cover of the new stewardship prayer card as a part of their commitment to an enlarged church program:

Almighty God, whose loving hand hath given us all that we possess, grant us grace that we may honor thee with our substance, and, remembering the account which we must one day give, may be faithful stewards of thy bounty. Through Jesus Christ our Lord.

Available Literature

Subscriptions for *New Literature* are on the increase. A peak at the August and September packets reveals leaflets on how to conduct an eight-step every-member canvass, on integration, and on other subjects of interest. Keep up to date on our Baptist work with the new literature available from the Council on Missionary Cooperation. A subscription at \$1.50 a year brings you monthly samples of a wealth of material. Mail subscriptions to the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

Several helpful leaflets, such as "When You Choose an American Baptist Church," "Baptist Groups in America," "The Story of a People—the Baptists," are available at \$2 a hundred for use in lay-development programs. The booklet *Faith and Fellowship of American Baptists*, priced at 75 cents a copy, is a treasure-trove of information, with interesting chapters such as "What Makes a Baptist a Baptist?" "Our Work to Win America to Christ," and "We Enlarge the Area of Our Concern." Ten or more copies, 60 cents each. Order from Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y.

A Book of Remembrance

Recently a survey was conducted in the denomination to determine the value of *A Book of Remembrance*, and whether or not changes should be made in the new edition. In line with the suggestions indicated on the more than one thousand questionnaires received, the 1958 book will be streamlined for efficiency, and smaller in size. Its format will be changed to accommodate a more complete directory, program material covering all aspects of the work of the convention, birth-days of missionaries and workers, and other helpful material. Watch for further information concerning the new 1958 *A Book of Remembrance*.

'One Girl's Story'

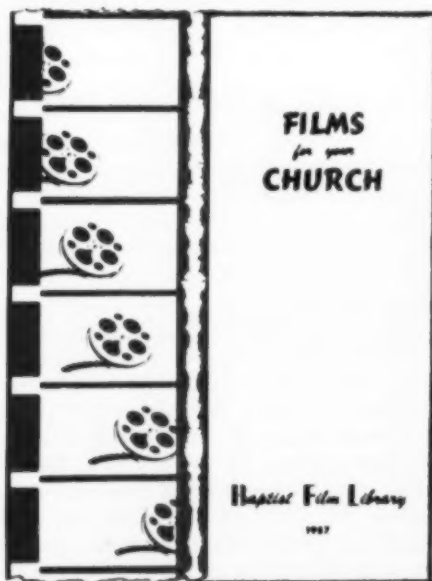
Early in the spring, Edmund C. Shaw, secretary of the department of Baptist films, traveled to Mather



Betty Lou in film 'One Girl's Story'

School, Beaufort, S. C., to take pictures for a new filmstrip entitled *One Girl's Story*. This filmstrip will have wide appeal in women's societies, young people's groups, Sunday schools, and wherever a special missionary emphasis is desired.

Betty Lou's parents never had the advantages of an education, and so they are eager for her to go to Mather School, in South Carolina. Arriving there Betty Lou gradually enters into the life of the school. She tries to live up to her parents' hopes. In a moment of weakness, she commits a serious mistake, and is torn by the decision she must make to rectify it. With the help of her roommate and an understanding teacher, she rights the wrong and proves that she is truly a Mather girl. Color and sound filmstrip. 33 1/3 rpm recording. Time, 20 min. Rental, \$3.50; sale, \$10. Available from your Baptist Film Libraries.



The 1957 edition of our film catalogue is available. You will find listed in it 216 motion pictures and 230 filmstrips. Send for your free copy if one has not been received

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

'The Unfinished Evangelistic Task ...'

By HELEN L. BAILEY

I KNOW NOW from experience how possible it is for a single letter to change the course of one's days, and, for a long time to come, the plane of his thinking. The letter to which I refer invited me to become a consultant at the meetings of the East Asia Christian Conference, March 17-27, in Prabat, Sumatra, Indonesia.

I was to represent the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. From that important day in February until I left, March 8, the whole tempo of life sped up. Not until two days before the date of departure did I receive my long-sought endorsement to return, without which I could not have gone. I came to know the existence of restrictions before freedom to move from one place to another is granted.

An India Airlines Constellation out of Madras made the nonstop flight to Singapore in six and one-half hours. It would have been just too bad if it had not been nonstop, since we were flying over water for the eighteen hundred miles until we came in sight of the Malay Peninsula just after sunrise the next morning. I could not sleep for the wonder of being up there sixteen thousand feet above the water, hobnobbing with the stars. The Southern Cross was out there by my side, almost within reach all the way, and sank below the horizon just as dawn appeared.

Stopovers in Singapore, then and on the return trip, gave time to get the feeling of this great metropolis. The Methodist church on Sunday was packed, and I attended the second service that morning! Most of the members were Chinese. What are these dispersed Chinese thinking? What are their loyalties? Is Christianity meeting their needs? Many questions flooded into my mind as I saw these thousands of well-to-do Chinese throughout the whole city. The air was charged with mixed emotions regarding the imminent changes in political administration.

On the next flight to reach Medan, the capital city of North Sumatra, there were three of us who were to attend the conference: M. M. Thomas, of India; Maung Pe, of Burma; and I—a small replica of the ecumenity of which we were soon to be a part. We were being entertained by the Batak Church, Sumatra, and as we alighted, we were met by an enthusiastic group of young people from the church at Medan.

After the formalities of entering Indonesia were attended to, we started off on our one hundred-mile drive to Siantar, and the next day completed the trip to Prabat, a beautiful village on the shores of Lake Toba. Vast rubber plantations and oil palm groves stretched for acres on both sides of the road. Maung Pe kept exclaiming, "It's just like Burma!" and M. M. Thomas found likeness to Malabar,



President Sokarno addresses conference. Extreme left front is U Kyaw Than

but there was nothing in the profusion of vegetation to remind me of the India that I know best—the brown barrenness of Teluguland, Andhra Pradesh.

As we drove past village after village, it was an inspiring sight to see a church in almost every one. The growth of the Batak Church is one of the greatest stories in mission history, and the Karen Church in Burma has been compared with it. Before the actual meetings opened, I had opportunity to enjoy the lake and its surrounding hills in all their changing colors, and the great peacefulness of the world about me sank deep into my soul.

On Sunday, we gathered in Siantar for a large public meeting. President Sukarno, of Indonesia, addressed the huge audience of over sixty thousand, most of whom were Batak Christians. The mixed choir of about two hundred voices led the great audience in the opening hymn, "Praise to the Lord, the Almighty, the Lord of Creation," and hearing that mighty volume of harmony swelling heavenward was a never-to-be-forgotten experience.

On Monday, the conference began and the days became more meaningful as the fellowship increased. The theme around which the program was set up was "The Unfinished Evangelistic Task of the Church in Asia." The delegates were divided into three groups: forty-five voting delegates representing the churches and the National Christian Councils of eleven Asian countries; twenty-seven consultants, representing the National Christian Councils, the World Council of Churches, and the International Missionary Council, from nine Western countries; and twenty-three observers and visitors, all from Asian churches.

It was thrilling to listen to the reports from the national Councils and to share in the real feeling of ecumenicity as the problems of the churches in the various countries were discussed. When the differences in the cultural and ecclesiastical backgrounds, the national and historical prejudices are taken into consideration, the spirit of unity, sympathy, and understanding expressed by all the members of the conference was something which could perhaps take place only in the fellowship of the churches of Christ.

Bishop Chandu Ray, of Pakistan, set the spiritual level very high with his paper "Cultural and Religious Environment in Which the Mission Is Undertaken in East Asia." He stressed the fact that the churches in Asia are awakening to their evangelistic responsibility and that it is "the Holy Spirit working



Delegates approaching Batak Church and members welcoming them for East Asia Christian Conference, Indonesia

through the church that is the dynamic for evangelism."

We were being prepared also, by discussion groups and plenary sessions, for the presentation of a resolution on the formation of a permanent East Asia Conference. This was the main object of the conference, and two years and more of previous study had gone into the ways and means of taking this step toward a regional confer-

ence within the World Council of Churches. This resolution was presented by D. T. Niles, of Ceylon, and was passed unanimously. Upon the request of Australia and New Zealand to be considered members, because of their geographic location, it was unanimously agreed to include them. This was significant in that it showed that the Asia churches were determined not to be considered an Asian bloc.

The emphasis was upon the unity of the churches, the need to face the problems and challenges with a united front, and the urgency of the evangelistic outreach in all the countries. We all felt that we were present at a meeting of historical importance and of far-reaching possibilities.

G. D. Moses, of India, elected vice-president of the interim committee, declared: "We are present at an epoch-making conference, the response of Asia to the new challenges facing it. The element of sacrifice must enter into our evangelistic task. As Christ carried the cross, so must we." Bishop Sobrepena, of the Philippines, the newly elected president of the interim committee, said, "We are no longer citizens of different countries, but one in Christ."

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

A Fertile Field

By JOHN S. PIXLEY

MOREOVER, brethren, I declare unto the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

These are the words of the apostle Paul, written to the Corinthians. This is also the message of the American Baptist Home Mission Societies, which I represent in Nicaragua, the land of the lakes and volcanoes, land of the old Indian Chief Nicaras, land of the proposed second canal to join the Atlantic to the Pacific, land where hundreds of thousands of people await the effective spreading of the news of salvation through faith.

One Sunday morning, some two months ago, David Wyse, son of the director of the Baptist school in Managua, and I visited a mountain village in Nicaragua. We attended the morning service held in a home on the public square. Some twenty people were present and divided into two



Dorothy Lincoln greets patients at Hospital Bautista clinic, Managua

classes for Sunday school. The combined senior and adult class met on an open porch.

Business went on as usual in that small city that Sunday morning. The people walked by, just over the railing of the porch. A store was doing a considerable amount of business just twenty feet away. Twenty feet in front of where I sat, riders went by on horses and mules. As I taught this class I could look across the corner of the square at a fair-sized, attractive, and recently painted church building. The interior as seen through the open doors was inviting. But during the Sunday school hour I noted no one enter or leave.

After the service I asked the pastor about this church. To my surprise he replied that Villa Somoza had no resident priest and that the visiting priest had not been there for three weeks. Then we went to see the Baptist chapel, the gift from a rich believer some twenty years ago.

At first glance it did not appear too bad, but examination showed a wide-open crack between wall and roof on one side and termite-eaten and rotten studding. The pastor reported that the congregation was afraid to hold services in it, probably because of the frequent earthquakes in this country. They held their services on the open porch of the house on the square.

Brethren, I submit to you Villa Somoza as roughly representative of Nicaragua. On the public square one sees a fine church building, but the activity is not commensurate with the building. When one investigates he finds the services rendered grossly inadequate. The lives of the people have not been touched by the church, either temporally or spiritually. The priest has not come for three weeks. This is the general situation of the country after four centuries under one church.

Opportunity for Baptists

Fellow American Baptists, this is an opportunity for us and at the same time a duty for us. What have we, as evangelical Christians, done about it? Alas, Villa Somoza again furnished a general illustration. Our chapel is small and unattractive. We preach of a great light, but we are forced to proclaim it on an open porch in a dirty house on the public square because our inadequate chapel is in such a state of decrepitude that we cannot use it.

Our Past

Let us look into our history in Nicaragua. American Baptists through their Home Mission Societies went into Nicaragua in 1918. The first general missionary sent down was David Wilson,



Many children and parents are still untouched for Christ in Nicaragua

an experienced missionary in his late fifties, who labored some five years and then lost his life, because of poor medical facilities. A martyr, he gave his life for Christ and the Nicaraguan people.

Later, Dora DeMoulin, a cultured graduate of Kalamazoo College and a very competent educator, arrived. She founded our great Baptist school in Managua. After some ten years as its director, she became a victim of cancer and went to be with the Lord, leaving behind these years of service to him and the Nicaraguan people.

After Mr. Wilson's death, Charles S. Scott, with his family, was sent to replace him. They served the Lord and the Nicaraguan people over ten years and left a small son buried in a Managua cemetery, a victim of one of the formerly dreaded tropical diseases, which he never would have acquired had his family stayed in the United States.

Mary Butler gave some fifteen years of her life to her Lord in service to the Nicaraguan people before she succumbed to cancer. Thus the Home Mission Societies in less than forty years of service in Nicaragua have filled four graves in the Managua cemetery.

Two of these persons need not have died had they stayed comfortably in the United States. The other two returned to the field knowing full well that they had only a short time to live, but elected to spend their few remaining months of life in fruitful service to their Lord in the land of their adoption, rather than to spend them less fruitfully in the midst of their families.

In the words of the writer of Hebrews, "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly." Brethren, should God ever need mar-

tyrs, American Baptists need not fear that they will lack candidates, nor need the Home Mission Societies fear that they will not be able to furnish their share. These are examples of some they have already furnished.

A Fertile Field

Nicaragua is a fertile field if properly attended. With the help of the Baptist school and hospital in Managua, our First Baptist Church has over seven hundred members. It also has a fine new building of which we can be proud, paid for largely by local funds. There are two other organized Baptist churches in Managua, children of the First Church. This church has native members who dedicate their lives to the Lord as did Mr. Wilson and Mary Butler, and it has as many members who tithe as perhaps your church has.

But our work is hindered by the lack of funds and by workers. On the main road from Managua to the Honduran frontier, one passes through or near eight villages and cities. Not one has a really effective Protestant work, and so far as I know five have no organized Protestant witness at all.

Vast Cotton Fields

As one approaches Managua on the Pan-American Highway from the south, he passes over a ridge of hills which rise 2,800 feet above the city. The road points to the left of the city. As one comes down he sees the city in the distance on the right. Managua Lake, with mountains behind it.

Farther down, the coffee changes to pastures, where animals can be seen grazing. As he then looks down the road toward the lake, he sees vast acres of cultivated land on both sides of the road. Last January, these fields were white, with dark spots here and there, like a meadow in spring with the ground just beginning to show through the snow. As one finally approaches the lake he can see the vast fields of cotton waiting for the harvest.

Fellow American Baptists, these cotton fields are as representative of Nicaragua as is the village of Villa Somoza. Listen to the Master, "Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look at the fields; for they are white already to harvest." Let us add to that, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Let us hope that we as American Baptists may be able to add to this with the apostle Paul, "I was not disobedient unto the heavenly vission."

[This speech was given at the American Baptist Convention in Philadelphia during the Home Mission Hour.]

MISSIONARY AND STEWARDSHIP EDUCATION

New Certificates of Achievement

NEW Certificates of Achievement are to be distributed to churches that have completed at least four of the eight goals of the church program of missionary and stewardship education. Some new features of the new certificates are: they have a new format; they will be distributed annually, doing away with the previous use of seals; they will bear the signatures of the area director of Christian education, and the state, or city, chairman of missionary and stewardship education; they will be distributed from the state, or city society, offices to those churches whose reports were sent to the association and state chairman of missionary and stewardship education.

Churches that qualify for such a certificate have accepted a program in missionary and stewardship education which takes into account the objectives and resources of the American Baptist Convention; which study their own needs, plan comprehensively, and carry out a challenging program. Some individuals and churches feel that they do not need the challenge of such goals. While this may sometimes be the case, experience shows that such churches often have a history of declining interest in missions.

The eight goals (see *Missionary and Stewardship Education at a Glance*) include every possible kind of missionary and stewardship education. The credits granted for each goal merely grade the relative achievement. A mission-study class by a few in the church school would not be as valuable to the church as a churchwide school of missions, though both have merit. A church with a challenging and effective program will find the reporting and recognition not only a good instrument for the evaluation of its program in missionary and stewardship education, but also a help to the promotion of an even more effective program than it may now have.

Chairmen of the church committee on missionary and stewardship education, which have made this achievement and have reported same in the *Annual Report* to their association chairman, should be receiving their certificates in September or early October. If, for some reason, it has not been sent, write to your area director of Christian education in your state convention, or city society, office.

The eight goals of the program are:

1. A committee on missionary and stewardship education meeting regularly.
2. A churchwide and graded school

of missions and other study classes.

3. A missionary emphasis in the Sunday church school.

4. A missionary reading program.

5. A worthy and challenging missions budget.

6. Missionary and stewardship worship and feature programs.

7. Missionary and stewardship education projects.

8. Leadership training for this task in missionary and stewardship education.

Film on Stewardship Education

The theme for Christian Education Week, "Learn to Give—Give to Learn," focuses attention on stewardship education. A manual and two leaflets have been made available. The manual *Learn to Give—Give to Learn* may be had at 25 cents from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. The leaflets, "The Church Teaches Stewardship" and "The Family Teaches Stewardship," are available at \$2.50 a hundred for quantities over a hundred and at four cents each for 20 to 99 copies.

Split-Level Family is the new film which previewers are receiving very well.

A United Lutheran pastor says: "... it was appropriate because the characters in the film were identical to our membership. We are in a suburban area where people are building, buying or planning new homes. So it did hit home."

Harl Russell, of the Church of the Brethren, said: "We see many aspects

of stewardship issues treated effectively in this production. We liked it, and we'll be plugging for it for months and months to come."

"We are at the moment deliberating on the number of prints which we shall require realizing that once we advertise it we will be inundated with requests for rentals," says a Canadian secretary.

Henry Endress, who was responsible for the film *Martin Luther*, writes "In *Split-Level Family* the refreshing performance and insight of Holly, a lovely teen-age girl, make us wrestle, as every Christian family does time and again with the problem of what should come first: Comfort, luxury, social status? Or Jesus Christ? This film will be especially effective in stewardship and capital fund ventures."

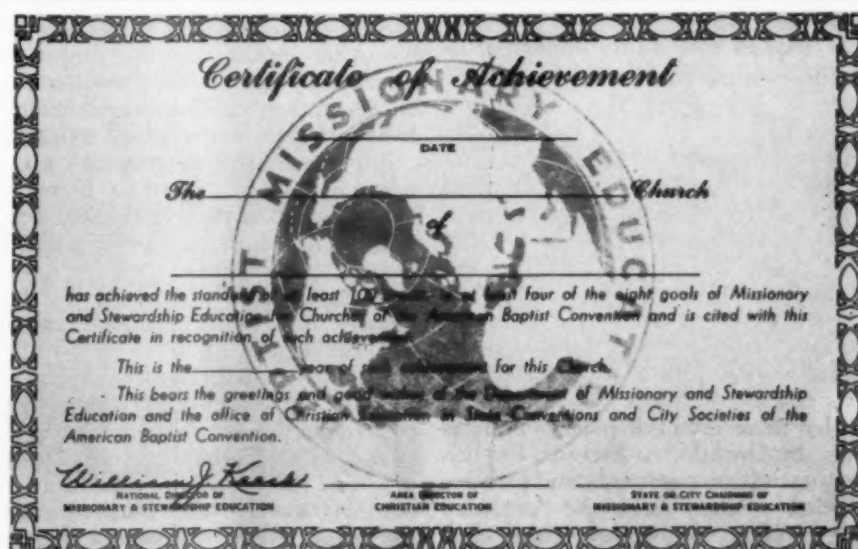
Howard G. Tewsink, of the Reformed Church in America, says it is "a realistic portrayal of the conflicts so many face today between the natural desire for the better things of life and ones responsibility to God. Thoroughly evangelical, it grounds Christian stewardship in the glorious truth of Christ's saving love. This picture should be seen by every Christian."

John Peters, of the Presbyterian Church, writes: "The film strikes a shattering blow at our complacent expressions of Christian stewardship. Its value is that it meets us where we live and asks disturbing questions."

It is a twenty-nine minute film. Color, or black and white. For additional information, write to your nearest Baptist Film Library.

World Fellowship Offering

Sunday, October 6, is designated as World Fellowship Offering Sunday for the churches. This provides a splendid opportunity for missionary education throughout the church and the Sunday church school. On the two Sundays prior to the offering Sunday, the





World Fellowship Offering

OCTOBER 6 should be a red-letter day in your church. Once a year every church in the American Baptist Convention is asked to participate in a foreign-mission offering. The offering for this year has for its theme "Strengthening Our Churches Overseas." The total goal is \$450,000.

This theme recognizes that the central task of our missionary program is to reach every person in the world with the story of the redeeming love of God through a personal belief in his Son Jesus Christ. These redeemed believers organize themselves into self-supporting churches, and in turn become missionaries, carrying the gospel to their own near neighbors.

Such is the strength and the growth of the Christian witness. The theme emphasizes this central task of missions and strengthens and enlarges the financial support of Christian leaders and groups directly and currently engaged in this thrilling task.

As you can see, this theme is a large one and covers our whole foreign-mission endeavor. For children, we have limited their materials and concern to one foreign-mission field: THAILAND.

In Bangkok, Thailand, we American Baptists have the new Community Christian Center. The activities of the center are told briefly in the story in the children's story leaflet "Come to the Community Christian Center." In picture, too, the story is told. This new project will be interesting for our children to watch as they grow up.

The offering box has on it an illustrated panel showing the placement of buildings in the Christian center compound. Another illustration shows the *samlo*, a favorite type of transportation referred to in the story.

You will want to give to each child a copy of the folder and an offering box after introducing the project in the Sunday school department session on September 15. Encourage the children to fit the box together. With the children, make suggestions about where it can be placed at home, so that they will remember to place their offering in it from time to time during the next three weeks.

Be sure the children know the date the offering box is to be returned to the church school.

As chairman of children's work or primary and junior department superintendents, be sure to work with the pastor and/or committee on missionary and stewardship education in planning to have the children's offering dedicated in the worship service

of the church along with the offerings from the young people and adults. Perhaps several children from each department will join the regular ushers on this morning to help take the offering to the front for the dedication.

Community Christian Center

Louise M. Giffin, missionary in Bangkok, writes the following about the Community Christian Center:

"We have five buildings in our compound. They are large, frame houses with high ceilings and spacious porches. Although one of the families from our Chinese church was living here when we first became interested in securing this place, it formerly was used for a Chinese school. Around these five buildings there is concrete play space for the children, of which there are many in this neighborhood.

"Since the buildings were quite run-down, a contractor was called in to repair, repaint, and rewire. A two-tone gray was decided upon for the outside, while the inside is either pale green or white. Most of the walls are wood, though the walls in the downstairs of one building are of plaster. Our gate is red, and the large sign above the archway leading into our compound is black, with the name of our center in large gold letters written in Thai, Chinese, and English!

On Rama I Road

"We are situated on Rama I Road, which is one of the large thoroughfares to the other side of town. People can reach us by streetcar, bus, samlo, or taxi. Our door is set back a little from the side wall, but we really are right on the main thoroughfare. Our whole compound is set back from the row of shops, which are directly in front of us. So you can see that we are in a busy section, where there are many Chinese and Thai shops and businesses. To the left of us as we go out is a small eating shop, which sells cold drinks, especially. On the left is a furniture shop, and across the street is a typical Shell gas station, such as one might find in the United States. Going a little farther away, we can go down some alleys which lead right into the houses of people.

Week-Day Program

"We have planned a week-day program, starting with the English classes, which we already had at the Chinese

departmental worship in the church school can direct attention and concern to this call for dedication and service. The theme is "Strengthening Our Churches Overseas." A worship service is provided for the youth and adult departments, entitled "The Churches We Strengthen." In addition, there is a story sheet and a gift box for the children, entitled "Come to the Community Christian Center."

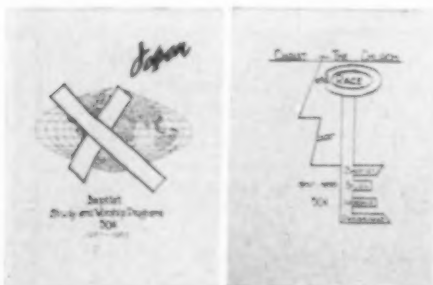
The packet of materials will be sent to the pastors in August. By Labor Day, these materials should be gotten to the leaders who will be using them. The chairman of missionary and stewardship education should see that the materials for the church school are in the hands of the superintendent or of the department chairmen. Plans for these presentations will need to be worked out in the age-group committee meetings.

Extra materials should be ordered from the state or city director of missionary promotion.

Study and Worship Programs

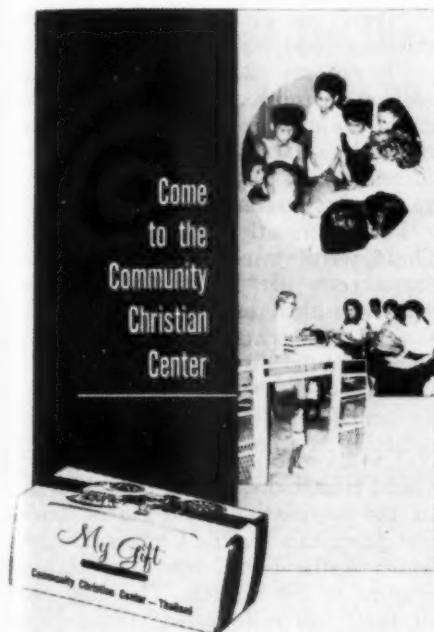
Two essential pieces in the materials for this year's study are the "Study and Worship Programs for Japan" and "Christ, the Church, and Race," prepared by Dorothy A. Stevens. These guides not only relate strictly Baptist resources to the year's theme, but also add some help not available elsewhere.

An illustration of this is the decorations and cutouts in the guide on Japan, which can become a part of the fellowship table decoration or of the class work. These can be had at American Baptist book stores at fifty cents a copy.



Order these essential pieces of materials, by Dorothy A. Stevens, for this year's study on the home- and foreign-mission themes, from the American Baptist book stores, 50 cents each

Church. It seems it is a much better place for the classes and many more students have already come to ask admittance. We are adding a class for businessmen and one for beginning English. On Friday and Saturday nights we have our evangelistic and recreational programs respectively.



Each child will want a copy of the folder and an offering box for the Community Christian Center, Bangkok, Thailand. The offering box has on it an illustrated panel showing the placement of buildings in the center compound. Another illustration shows the 'samlo,' a favorite type of transportation referred to in this fine story

The students enjoy very much our English songs and games, and a travelogue really draws a crowd.

"We are going a step at a time, learning as we go. As yet we have been here only two weeks, and so our activities probably will continue to change. We plan to have literacy classes for both Thai and Chinese, as well as story hours for the children. Much will be done in the way of groups and clubs. However, many of our missionary personnel are still in language school. For this reason our clinic must also wait. We hope to have a handwork class for girls as soon as we get a leader for the group who can give the time.

Dedicatory Service

"We do not plan to have anything here on Sundays, but will encourage the folks whom we contact to go to the church of their choice. Our opening dedicatory service we felt to be very inspiring as representatives of almost all the churches and missions in town

came to see our place and join with us in this very happy occasion. It was thrilling to see so many people here that day; thrilling also to walk into these buildings when they are all lighted up at night ready for the classes, with some students already in their classrooms and some playing ping pong.

"This place is ideally suited for work among the people. One difficulty is the languages. We really are working among the Chinese, but always there are some Thais; the Chinese, of course, do know Thai, whereas the Thais do not all understand Chinese (it is, indeed, fortunate that we have had one year of Thai in language school, but naturally Chinese comes so much easier for some of us). The opening day there were a few who neither understood Chinese nor Thai. So a few words were spoken for them as we wanted each person to take something of what we are trying to do away with them. Oh, for the ability to speak Thai as easily as Chinese or English!

Attractive Rooms

"Several of our rooms give us special joy. Our sitting room has nice two-tone rattan furniture. Someone

said, "It is not only nice looking, but also comfortable!" We have attractive Chinese pictures to hang over the beautiful piano, and a large electric floor fan. In our prayer room, we have a beautiful pulpit, with a cross on the front side, behind which is Sallman's *Head of Christ*. This room was furnished by a friend of mine as a memorial to her husband. Our game room is large and airy and the students have taken great delight in the ping pong set. Our library is the place where most of our work has been done and where we sit and talk with folk who come in and have some time to just sit and visit. We shall have much more to write you in time.

"The girls are eager to have a class in sewing or handwork. We do hope that we can get the folks of the neighborhood in large numbers for our evangelistic services. I do feel that much will be accomplished by personal and individual conversations. This afternoon a visitor came to my house. He asked many questions about salvation, about people who do good things but are not Christians, about people who do bad things but repent just before death, and many other questions."

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Baptist Educational Center of Brooklyn and Long Island

THIS YEAR our home-mission study theme is "Christ, the Church, and Race." The "B.Y.F. Spotlight on Special-Interest Mission Fields—1957-1958" focuses on Baptist educational centers. The first such center was opened in 1935, in New York city. Today there are five centers in city areas, and four other states have area directors. Each month we should like to introduce you to the work of one of these centers.

The Baptist Educational Center of Brooklyn and Long Island is a missionary project. It provides for:

1. School of religion for ministers.
2. Training for lay leaders in Sunday school, vacation church school, missionary leaders, youth leaders, and children's workers.
3. Training in intercultural relations.

The program extends 115 miles and serves approximately 110 Baptist churches. Last year, the office was completely destroyed by fire and this important center was deprived of all equipment and permanent meeting place.

Many of the children, young people, and adults in this district are underprivileged and covet the prayers and interest of B.Y.F.ers across the country.

If your group would like to take on an exciting project and make a real contribution to our Baptist program, write today to Stanley W. Kemp, to clear what you might do. Some of the things which are needed are: book cases, library books for children, youth, ministers, and workers in the areas of Christian education, home and family life, Bible study and techniques for



Missionary Ann E. Petett (at left) and class on how to teach in Sunday school



Marilee Rich points to Baptist work in Greece by E. Deras, studying at Andover Newton Theological School

teaching, pastoral help, encyclopedias, and other books. Also needed are materials for vacation church schools, club groups, and laboratory schools. A sound motion picture projector would be of extreme value. For specific suggestions write: Stanley W. Kemp, 833 Marcy Ave., Brooklyn 16, N. Y.

Rifu Center News

Our foreign-mission spotlight is our work in Northern Japan. Direct from the field we have this report from Rifu Center:

"Banzai! Ono-San, a young farmer and member of the center agriculture group, was baptized in the Shiogama Church. Because of the strong prevailing cultural patterns in this area—farmer, family, Shinto, and Buddhist—we cannot be too hopeful for many converts to Christianity in this generation, but if we can only create respect for Christianity we have hope that when today's youth become parents they will be more favorable toward allowing their children to become Christians.

The center program has been responsible for leading three other young people to baptism this past year. Two of them were students at the center and the other is a farmer's son who attends the center Bible class and the Tohoku University.

"Banzai! Bonnie gave birth to her third calf, and first heifer, which now brings the milk potential to two cows and two heifers at the center.

"We received twenty-nine surplus Army chapel benches which we are using and storing at the center until a church can be built at the Tagajo Dendo point.

"We now have three male students and one female student at the center, and are interested in securing new applicants because two of the boys will graduate this coming year."

Share Our Surplus

It has been brought to our attention, and we pass on to you, that the Government has increased the amount of food sent to relief from 22 pounds to two hundred for each \$1. You can see that through giving a little, you will help many.

Fellowship Guild

Starting a Guild

Here, told mostly in her own words, is the former New York Fellowship Guild counselor's way of beginning a brand-new guild for teen-age girls.

"Tell me, Mrs. Brokaw, what's the very first step?"

"I send out by mail written invitations to every girl of the right age group in the church, asking her to come to my house for a social time."

"You spring this matter of the Fellowship Guild after they get there, then?"

"Never. I tell the girls the real purpose of the meeting. Usually, I've found out by conversation that the girls could be interested in a guild."

"So the minute they get there, it's strictly business?"

"Not at all. First, we play a few games, but we don't stretch them out too long. The last game is the familiar one of Observation. You know, ten or twelve articles on a table, and the girls write down how many they remember after looking for about thirty seconds.

"This has something to do with guild?"

"Yes, when we play it the second time. I lead the girls to another table, perhaps even in another room. Above the table might be Sallman's *Head of Christ*. On this table are such things as a Bible, a Love Gift box, a rolled bandage, a nurse's cap. Now I ask the girls, one at a time, to go to the table, pick up something, and tell us how she thinks it would be used in guild work. If a girl doesn't know, I fill in."

"Sounds as if they learn a lot about guild right then and there, painlessly."



Beautiful and impressive ceremony of the degree of the rose was presented at Margate Community Church. Gloria Pierce, national B.Y.F. secretary, Mrs. D. Raycroft took part

"After this I talk about Fellowship Guild. I share with them something of its history and heritage, and, using 'Requirements of Membership,' I share with them the spirit and purpose of the guild. Then I ask how many want to learn more about guild. We talk about what we could do, where we could have our next meeting."

"Won't you sum up by telling us why this is a good way to begin a guild?"

"It arouses curiosity; the girls are obliged to think. It holds interest because the girls do most of the talking themselves. They acquire a lot of information just by playing a game. I can almost guarantee its success."

For information about Fellowship Guild, write your state guild counselor for a copy of "Information Kit for New Guilds," and order a "Guild Guide," 80 cents from your nearest Baptist book store.

Guild Counselor

Those who serve as Fellowship Guild counselors, in our churches and in the associations and states across the American Baptist Convention, are some of the finest, most consecrated women in the church. The easy part of their job is following through on the administrative details which fall to them. The real skill comes as they counsel, guide, and encourage the girls of the guild into developing and leading their own organization and programs.

This note comes as a real "thank you" to every woman who serves the cause of Christ through Fellowship Guild. Here are notes from two of them to show you what is happening in guild across the country:

"Guild work in Southern California is really going great paces. I have traveled over 2,200 miles since last September, holding conferences for counselors, attending associational rallies, and so forth. I have met personally over 200 of the 290 counselors in Southern California. We have had fifteen new guilds begin since September 1. So you see, the work is growing."—MRS. GERRY THORNTON, Southern California state Fellowship Guild counselor.

"A Fellowship Guild has been organized at the First Baptist Church, Greensburg, Ind. Twelve girls were initiated in a commitment service on a Sunday evening. They are the age of Ann Judson Chapter, and at one of their meetings they are to be hostess to another group of younger girls. These girls are the eleven-year-olds who will soon be eligible for membership."—MRS. JAMES LAWSON, *Happy Worker for Christ Fellowship Guild, First Baptist Church, Greensburg, Ind.*



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

'Blest Be the Tie That Binds'

By BLANCHE MOORE HODGE

THOSE FAMILIAR WORDS bring to our minds many remembrances. They stir the emotions and stretch the imagination. Their meaning brings a Christian response to the prayer of our Lord, "that they may be one." Our oneness in Christ, no matter the color of the skin, the race, the national boundary, the particular ecclesiastical label, is precious beyond words to the true believer. We are bound together in his body, the church, and in this divine fellowship we find great strength and blessing.

The people called Baptists are a great host of over twenty million in the world today. As the light of the gospel has reached the far corners of the earth, the fellowship has widened and our horizons have expanded. At the first meeting of the Baptist World Alliance, held in London in 1905, the purpose of this organization was made clear, namely, "to deepen fellowship and good will among our people, and make known the saving truth of the gospel of the Lord Jesus to all nations." It brings a warm glow to our hearts as we realize that American Baptists are part of this great cloud of witnesses.

Women at Work

From the early days of Baptist history, the women of our churches have been committed to the world mission of the church. They have shared in establishing mission societies, in supporting the work, and in giving sons and daughters as ministers and missionaries. Strong mission societies have been the consuming interest of thousands of women. Following the pattern of women in Europe and in North America, the women of other continents have taken their share of the work and committed themselves to sending the message of Christ. We are bound together in the most inspiring task ever given to mankind.

North American Women's Union

Baptist women in the United States and Canada are discovering each other. Since 1950, we have been together under the name, North American Women's Union. In 1953, when we met in Columbus, Ohio, for our

first assembly, we began to realize our size, our mutual goals, our strength, our love for each other.

Ten different convention groups are now represented, the National Council of American Baptist Women, the Women's Auxiliary for the Baptist Union of Western Canada, the Women's Missionary Society of Ontario and Quebec, the United Baptist Women's Missionary Union of the Maritime Provinces, the Women's Auxiliary of the National Baptist Convention of America, the Women's Auxiliary to The National Baptist Convention, Inc., the Woman's Missionary Union of the Southern Baptist Convention, the Woman's Missionary Union of the North American General Conference, and the Lott Carey Woman's Auxiliary. At the April meeting of the executive committee in Chicago, the board of women's work of the Baptist General Conference of America sent their official representatives. With our many titles we are all Baptist women, doing much the same work. Now we are working together under the North American Women's Union of the Baptist World Alliance.

With keen anticipation the executive committee of the union is planning for the second continental meeting to be held at Toronto, Canada, November 5-7. The Canadian women, noted for their hospitality, are preparing for our coming. We are extremely fortunate to have the best of leadership. Our speakers and leaders include such well-known names as Mrs. Edgar Bates, our first chairman; Mrs. George W. Martin, the chairman of the women's department; Margaret T. Applegarth, noted writer and lecturer; Nannie Burroughs, of Washington, D.C.; Mrs. J. T. Ayorinde, of Nigeria. With us will be representative women from each continent. What a wonderful assembly this will be!

The Yorkminster Baptist Church of Toronto will be the scene of the sessions, and the King Edward Hotel the headquarters of the assembly. Since no limitation has been set on the size of delegations, we expect a large number from each constituent body. Mrs. R. L. Mathis, president of the Woman's

Missionary Union of the Southern Baptist Convention and treasurer of the North American Women's Union, is receiving registrations (\$2 fee) at Student Union, Baylor University, Waco, Texas.

Continental Unions

Through the more than fifty years of Baptist World Alliance history, although shaken by two world wars, the fellowship of Baptists has been strengthened. In 1950, at the eighth congress, held at Cleveland, Ohio, the women adopted the following purpose: "To assist the work of the Alliance in promoting closer fellowship, deeper sympathy and fuller understanding among Baptist women throughout the world." Under the enthusiastic leadership of Mrs. George W. Martin, chairman of the women's department of the Baptist World Alliance, we now have a union of Baptist women on every continent. What a victory has come as we think of Africa, Asia, and the Pacific Islands (the newest union), Australasia, Europe, Latin America, and North America!

What glowing reports we share as we receive new insights into our mutual task! What a vivid sense of oneness Baptist women experience as they come together on each continent! What a profound sense of gratitude we feel as we assemble in the world congresses! The cloud of witnesses is growing as we express our oneness in Christ.

Day of Prayer

Since 1950, Baptist women have strengthened their fellowship through the Baptist Women's Day of Prayer. It was voted, "That this day should be observed on the first Friday of December each year and that arrangements for observing it should be left to the participating countries."

A committee from the European Women's Union has prepared the service this year around the theme "Now Is the Time—Now Is the Day." The observance comes on Friday, December 6. The material is available through the national chairman of spiritual life. Your offering is to be sent to the office of the National Council of American Baptist Women.

It is evident in our world of today that much individual and corporate prayer is needed. It is the only answer to the confusion, the tension, the desperate needs on every hand. Baptist women in North America will join their minds and hearts with our sisters throughout the world as we wait before our Father for strength and guidance. Our Lord prayed that we might be one. "Blest be the tie that binds our hearts in Christian love."

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Open My Eyes

By HENRIETTA J. FIELD

HYMN: "There's a Wideness in God's Mercy."

PRAYER: O God, Father of all mankind, help us thy children to live as a family. Make us love one another, work with one another, and live together in harmony, so that others, seeing us, may yearn to know, too, the Master who has opened our eyes. Amen.

A Dramatization

Characters: JANET, the hostess
NANCY
MOLLY

[Properties needed are a table, chairs and lamp to make a living room setting. A Bible, other literature and a letter should be on the table.]

JANET: Oh, that's the bell. [Lays down a letter she was reading and goes to the door. She opens it and says:] Well, for goodness' sake, come in. I'm so glad to see both of you.

[The women go into the living room and are seated.]

JANET: I was just reading a letter from a friend. We were classmates in college. It has disturbed me very much. I would like to read it to you.

MOLLY: That looks more like a book than a letter!

NANCY: It must be from a very good friend. She has written so much.

JANET: It is. Wait until you hear it. [Janet begins to read.] "Dear Janet: Thank you for the card from Green Lake. It must be a beautiful spot. I'd love to see it. It's true I haven't written much recently. I am not sure it would do for anyone to know the thoughts I have had. However, I've just come back from the state house party, and I feel a bit more confident of the sincerity of Baptists."

MOLLY: Why did she lose faith?

NANCY: Why such a dramatic letter?

[Janet reads on.] "In May, I took Jan and Billy with me to visit my mother. I am not sure I can put into words the nightmare it was. Dad has been in the hospital for months, and Mother thought I might be a tonic for him. So I took the long trip. I had the most awful experiences, Janet. I couldn't get into a motel. You know money is no problem for us. John has an excellent practice. But no one would take us."

MOLLY: That's fantastic.

NANCY: I can't believe that. Why

wouldn't they take your friend and her children?

[Quietly Janet takes a snapshot from the desk drawer and hands it to her friends.]

MOLLY: Is she a Negro?

NANCY: You speak of this friend often, but you never once said she was a Negro.

JANET: Why should I? I don't speak of you as my white friends, Molly and Nancy, do I? [Reads on.] "I got panicky for a while, but finally I fixed beds for Jan and Billy in the back seat and made up my mind that there was nothing else for me to do but to keep driving. That was quite a night, I can tell you.

"Janet, do you remember Professor Brown at school? He kept telling us to pray away any bitterness in our hearts. I tried hard to do that. But I couldn't get rid of the hurt.

"Well, we finally got to Mother's. There was another heartache. Dad, because of his color, was unable to get the type of room he needed, and the kind he could well afford. To make matters worse, my kid sister, who just graduated in the upper group of her class, had been turned down for nurses' training in the local hospital. To be sure, she can go to an all-Negro training school, but she had so wanted to be in the hospital where Dad will be a patient for months to come. Then my brother tried to buy a home. He discovered that there isn't a bank in that city that will make loans to Negroes.

"Well, Janet, you can see how these events could have built up a deep hurt in me; however, the house party was an oasis in the desert for me. It renewed my faith in the whole human race. I am so thankful to you and to others like yourself who will accept people as people—not as Negroes or whites. Thank you so much for your friendship. It means a great deal to me."

[Janet folds the letter. The room is strangely silent for a moment.]

MOLLY: I don't know about you, Nancy, but that letter was an eye opener to me.

NANCY: It was to me, too. I believe that we have heard it so that we can do something about the injustices within God's family.

JANET: I am so glad to hear you say

that. What do you think we could do?

MOLLY: Well, I for one intend to find out things about this city I live in. I am going to make out a list of questions that I want answered about the treatment Negroes receive in hospitals, hotels, and other public places. I am going to watch my own attitude, too.

NANCY: I think I will take a look at the housing angle. I have heard so much about Negro housing. But you know someone told me the other day that Negroes had just built some lovely homes in a new area. They were justly proud of their community when many white people on a near-by street signed a petition asking the city council to change the area where the Negroes had built into a business section. Having heard of similar situations not only with Negroes, but other minority groups, I am going to learn about this city I live in and whether or not it is a city of equal rights.

JANET: I am delighted that you are so enthusiastic. I am going to invite a few Negro couples to dinner, and I hope that you and your husbands will join us. Maybe it is true that "a little leaven leaveneth the whole lump," and a few of us can make our city awaken to its responsibility. I'd like to read you this before you go—

Creed and Deed

What care I for caste or creed?
It is the deed, it is the deed;
What for class or what for clan?
It is the man, it is the man;
Heirs of love, and joy, and woe,
Who is high, and who is low?
Mountain, valley, sky, and sea,
Are for all humanity.

What care I for robe or stole?
It is the soul, it is the soul;
What for crown or what for crest?
It is the heart within the breast;
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and eye to see,
One God and one humanity."

"Creed and Deed," by Robert Loveman, *Masterpieces of Religious Verse*, edited by James Dalton Morrison. Harper & Brothers. Used by permission.

[Molly and Nancy rise and thank Janet for a worth-while afternoon, saying that they will return soon with facts they have gathered. Janet sees them to the door. She returns to her seat at the table, meditates a moment, then opens her Bible, reads 1 John 4:7-12; 20-21. Then she prays the Lord's Prayer, emphasizing the "our."

Additional Suggestions

There are many ways in which this program may be altered according to the needs of the group or to the time which can be devoted to it. If the leader is sufficiently alert to the conditions in her own community, a discussion can follow. This should only be attempted if the leader has facts in hand to use in leading a discussion.



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

October and November Programs

"My Church and I"—Theme for the Year

A THEME for program material for local, state, and national meetings of American Baptist Men was suggested at the 1957 annual national laymen's conference. This theme will form the background of at least part of each monthly program suggested on this page for the year 1957-1958.

"My Church and I" was selected as a natural tie-in with the new emphasis on the function of the layman in his Christian service as we in our churches make use of the Lay Development Program. Laymen attending the annual conference found the lay development workshops exciting.

Now is the time to set up the entire year's program for the monthly Men's Fellowship meetings. The October issue will carry the topic for a suggested program by months. Plan an executive committee meeting to make use of it. Many Men's Fellowships issue small cards with a list of the meeting plans by months, together with a list of men in charge of the various programs.

October Meeting

"My Church and I Talk with Our Neighbors" is the theme for October. One of the five emphases in the Lay Development Program for the year is "Communications." Businesses are finding that it is important to make communications two-way. It is not enough to send information out to a community. We need to know what the community thinks of us. Maybe we need to overhaul our approach. Perhaps we should be serving in new ways.

Invite three men from the community to visit this meeting and talk for seven minutes each, speaking on the same two topics: "What I Like About Your Church" and "What the Community Needs from a Church." Ask them to talk straight from the shoulder, pulling no punches. Select men who are good enough friends of the church to be frank and helpful, but not members of your congregation. Try to select them from a variety of businesses. Warn them that you will hold them strictly to the allotted time. Then do it, as considerately as possible. Be sure that each covers both of the topics.

Follow with a "Phillips 66" discussion (see *MISSIONS*, March, 1956) on the questions: "What definite service has our church rendered the community this past year?" and "What more should we do for the community, as good Christian neighbors?" Include your guest speakers in the discussion groups, and encourage them to take part.

It is essential that this entire meeting be conducted in a spirit of good fellowship. Put forth an extra effort to make the visiting speakers feel at home. Introduce them to each man they do not know, telling enough of the man's background, including occupation, hobbies, number of children, and so forth. After dinner, gather around the piano for a joyous and rousing sing.

November Meeting

"My Church and I Worship in Song" is the theme for November. Another phase of the Lay Development Program deals with "The Music Program of the Local Church." Deacons, trustees, and Sunday school workers are involved as much as the choir members. One phase of interest to all is the use of the many fine hymns available.

Choose carefully a man, perhaps from your own church or perhaps from another church in your association, who can bring you an interesting discussion of the purpose of hymns in worship.

Better have your church organist play for this meeting and illustrate the technique of playing hymns for congregational singing in a way that inspires the singers, and at the same time conveys both the meaning of phrases and the mood of the hymn.

Have the speaker bring the stories surrounding the writing of one or two of the hymns. Many of the great ones have obscure origins, but some have interesting histories. Origins of tunes, and uses with other words, are also interesting. Most libraries contain books giving much of this information.

Our Money's Worth?

Available for use in every community as potent advertising for your church, is a program that compares favorably with the best in the commercial field, yet many people fail to make the best use of the Laymen's Hour, a radio program of the American Baptist Convention.

The national executive committee of American Baptist Men voted in April to get solidly behind an effort to get the Laymen's Hour heard in more areas, and to make better use of it in the areas where it is now heard. Many new ideas for promotion are being developed to help churches make use of the program for inviting strangers to their churches, and for establishing contact with listeners in their communities.

Much time, effort, and money go into the production and distribution of the program, but until the church members invite friends to listen, and then invite them to attend church, they cannot get their full money's worth out of it. Be sure it is advertised in your community. If your station does not carry it, write for an audition tape and suggestions for contacting the radio stations. Address your letter to F. L. Essex, Executive Secretary of Radio-TV, American Baptist Convention, 152 Madison Ave., New York 16, N. Y.



Listen to Laymen's Hour radio program of the American Baptist Convention

News FROM THE BAPTIST WORLD MISSION

GREEN LAKE

Summer Conferences

Thirty major national conferences, scheduled between June 16 and September 1, at the American Baptist Assembly, Green Lake, Wis., were attended by approximately eight thousand American Baptist ministers, lay leaders, and young people from across the United States.

Following are quotations from some of the prominent speakers and leaders who participated in the conferences:

"Our best protection against communism in the United States is the Protestant position and practice. Nations that have become communist are not the free-church Protestant nations. The state calls for our support and loyalty, but always with the understanding that it is not the final and ultimate loyalty. Government does not have a right to determine the life of the church."—R. H. EDWIN ESPY, *National Woman's Conference*

"It is important to recognize that the church is more than an institution for the proclamation of the good news of deliverance from sin. As in the early church, the church today must be a fellowship of participation with Christ in his encounter with the world. The church must also be an expression of Christian faith in service."—CHARLES G. CHAKERIAN, *Homes and Hospitals Conference*

"The Supreme Court ruling that there shall be no discrimination on the basis of race or color can have two meanings. It can be, taken narrowly, a command to integrate or, taken liberally, a command not to discriminate."—PAUL HAMPTON SANDERS, *Christian Social Progress Conference*

"Workers in the field of evangelism should develop new techniques that will take science more seriously. In theological education we should teach science as God's gift to his world, so that Christians can discuss it intelligently. Some of the best evangelists today are scientists and mathematicians who give their Christian witness to students in simple language."—ALAN RICHARDSON, *Bible and Evangelism Conference*

Laymen's Conference

American Baptist Men spent six days at Green Lake, Wis., June 29–July 6, attending the national laymen's conference and considering the theme

"Our Baptist Way." The theme was developed by speakers representing the national societies and boards of the American Baptist Convention.

G. Dewey Creasman, of Miami, Ariz., was elected president of American Baptist Men at the annual meeting held during the conference. Mr. Creasman served two years as executive vice-president of American Baptist Men and has long been active in men's work in the Western area and in the state of Arizona. He is a member of the American Baptist Convention and president of the Arizona Convention of American Baptist Churches.



G. Dewey Creasman

G. Keith Patterson, of Strathmore, Calif., was elected executive vice-president; Howard L. Roach, of Plainfield, Iowa, treasurer; Matthew A. Crawford, of Kittanning, Pa., Eastern vice-president; Franklin Gering, of Wausau, Wis., Central vice-president; and David O. Lundquist, of Berkeley, Calif., Western vice-president.

Lay Development Stressed

Daily workshops were conducted covering the five topics to be discussed in churches this fall in the Lay Development Program. The men voted to use the theme "My Church and I" during this coming year. Starting in September, the laymen's page in *Missions* will develop a phase of the theme each month.

Of major importance was a constitutional change which makes all men in American Baptist churches a part of our national body of American Baptist Men. The annual meeting held during this year's conference was, therefore, for the first time open to all men in attendance and it proved to be a very interesting session.

The delegates voted to make the radio program "The Laymen's Hour" and boys' work the two major items of program interest during the coming year. The 1958 conference will be held at Green Lake, July 19–26, on the theme "Finding God Anew."

ALASKA

Seven Years in Cordova

Our work in Cordova is finished and we will be leaving Cordova by September 1, returning temporarily to Toledo, Ohio, until a new work and location are found.

In the past seven years, we have worked hard, accomplished much, and enjoyed all of it. The Community Baptist Church constituency has turned over three times, so that only a few families still live in Cordova who helped to reorganize the church seven years ago. This spring, the church interior was redecorated and some minor repairs were accomplished. A number of people were helped in their troubles, and set again on the right path. A number have been worked into the fellowship and are even now growing in their Christian experience. Our work has been primarily individual, rather than organizational.

Hospital Well Established

The Cordova Community Hospital is well established in its new facility. Financing continues to be a serious problem, primarily because of the low volume of business. During the past two years, I have been working on this fiscal problem on the territorial level, through the Alaska Hospital Association, of which I have been president for the past two years. In February and March, I went to Juneau several times in an effort to secure more favorable legislation and increased appropriations. As a result, \$200,000 more for payment to hospitals for indigent care was secured.

The Cordova Christian Center, established in March, 1955, with Elsie



Mr. and Mrs. H. E. May, Jr., and family leave Alaska for a new field



Missions represented in this picture: Burma, Japan, Bengal-Orissa, Philippines, Indian American, and Europe.

THE WORLD IS MY FAMILY

The Home Mission Societies join the American Baptist Foreign Mission Societies in extending Christ's Kingdom around the world.

**Support missions through the
World Fellowship Offering, October 6.**

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
THE AMERICAN BAPTIST HOME MISSION SOCIETY

164 Fifth Avenue

New York 10, N. Y.

Petteys as director, is developing nicely. It is now in its summer program, with two-week-vacation club programs operating for each age group; and swimming programs, primarily of instruction, being held on sunny days. The center is well established now, deriving considerable amount of support from the community.

Now the American Baptist Home Mission Societies have found personnel to divide the responsibilities at Cordova. A new hospital administrator was appointed, and a new minister for the church will be found. We have long felt that the responsibilities of hospital administrator and of minister

of the church conflicted, and that the hospital got too much time, and the church too little. Since the society has found a hospital administrator, a trained, registered nurse, who is now available, it was felt necessary to make the total change now.

Leaving Cordova

Thus the Mays will be leaving part of themselves in Cordova; but they will be taking quite a piece of Alaska with them. We brought our son, Kenneth. We leave, having adopted David, Jeanette, and, now within the past week, a second little daughter, Sue Anne. She is Eskimo, sixteen months

old, a chubby, brown-eyed little girl, who promises to be as friendly and gregarious as David. We leave with a wealth of pleasant memories, fortified with color slides, rich experiences, and many friends, and a warm feeling for Alaska. What tomorrow holds for us we cannot anticipate. But since the Almighty has provided well for us thus far, we have every trust in his guidance and care for tomorrow.

We thank you for your interest, your prayers, and your support of our work in Cordova. As we turn over the leadership to new people, we feel confident that the foundations we have laid will prove to be basic for tomorrow's building, and that the Cordova Mission will be in competent hands.

HOWARD E. MAY, JR.



Ewing Galloway

PORTRAIT OF A YOUNG MISTRESS OF THE MANSE

This bright young lady, Nancy Marilyn Brooks, expects to attend college as a member of the class of 1970. Careful preparation is needed in considering such a long range plan. One must be sure, for instance, that if anything should happen to the breadwinner, his family would continue to receive income. Realizing this, her father, pastor of an American Baptist Convention church, became a member of The Retiring Pension Fund soon after his ordination. He knows that with the special benefits which Retiring Pension Fund membership provides, he can look forward with confidence. Even if something should happen to him, Nancy would have her chance to go to college.

You can have a share in providing our Baptist ministers and their families with Retiring Pension Fund protection by purchasing an *annuity gift agreement* from the Board. M and M annuities are a sound investment guaranteeing a regular income during your lifetime. Then the residue remains with the Board increasing its resources and extending its program of aid to Baptist ministers and missionaries.

For further information please write:

THE MINISTERS AND MISSIONARIES BENEFIT BOARD
of the American Baptist Convention
 75 West 45th Street, New York 36, N. Y.

Scene of Accident Revisited

Rev. and Mrs. Robert Johnson, located in remote Haka, Burma, recently wrote of their concern for the village of Hairawn, where there are three baptized Christians and twenty believers. Mr. Johnson's special reason for interest in this village is that in 1953, when he and others were involved in a jeep accident, villagers from Hairawn carried him and Richard Cummings seventeen miles from the scene of the accident to the hospital at Falam, and so helped to save the lives of the two Americans. To reach this village, only sixteen miles from Haka, took eight hours, because of the mountains. During his recent visit to Hairawn, Mr. Johnson stayed in a house where the only Christian in the family was a fifteen-year-old girl whose parents were still animists. In this village where ignorance and superstition are powerful, and where lack of Christian staff at Haka makes it impossible to visit this inaccessible spot often, there are those who slip back to the old ways. Indeed, the visiting gospel team found that the first man to accept Christ in this village had slipped back. Having tried all methods he knew to bring healing to his sick wife, he reverted to sacrificing a dog to gain the favor of the demons said to be causing the sickness. Mr. Johnson concluded his report with these words: "We in America do not always appreciate the hold that fear of demons has on the primitive mind. To become a true Christian is to break with these fettering superstitions. Pray for us as we attempt to bring the light of Christ to dispel the gloom of animism. Pray for those who stray from the faith through fear. Rejoice with us in God's continued blessings and for the harvest of 29,790 baptized Chin Christians."

MISSIONS



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AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

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September, 1957

41



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Dr. Ritter became Seminary Librarian on August 1, 1957



Dr. Ritter completed his theological training at Northern Baptist Theological Seminary in Chicago, Illinois. In 1956 he received his degree in Library Science from the University of Southern California.

Dr. Ritter comes with an excellent background of training and experience in both college and seminary library work. He has also pastored several churches.

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By the American Baptist Home Mission Societies, in cooperation with state conventions, city societies, and churches: Robert L. Adams, St. Helen Community Baptist Church, St. Helen, Mich.; J. William Bostrom, new church-extension project, North Kansas City, Mo.; Wendell L. Harder, Pleasant Valley Baptist Church, Portland, Ore.; Roy W. Herndon, Jr., First American Baptist Church, Novato, Calif.; Douglas W. Hill, South Hills Baptist Church, Upper Sinclair Township, Pa.; Harry Howard, Memorial Park Baptist Church, Caldwell, Idaho; Max Oliphant, Fruitvale Community Baptist Church, Yakima, Wash.; William L. Shoeffel, Immanuel Community Baptist Church, Des Plaines, Ill.; Dayle H. Scott, new church-extension project, Belmont, Calif.; Robert Thatcher, Westwood Community Baptist Church, Bloomington, Minn.; Rudolph A. Ullrich, First Baptist Church, Windward, Kailua, Hawaii.

Died

Ruth C. Hunter, home missionary since 1926 and missionary teacher at The Mather School since 1948, at Beaufort, S.C., June 21.

Transferred

C. Dwight Klinck, from Brooks House, Hammond, Ind., to Lincoln Christian Center, Sacramento, Calif.; Sara Louise Walker, from special missionary, Oregon Baptist Convention, to Valley Christian Centers, Phoenix, Ariz.

Furloughed

Mr. and Mrs. Donald M. Crider, from Burma; Almyra Eastlund, from Assam, India; Alice M. Giffin, from Philippines; Anna B. Grey, from Burma; Elizabeth Knabe, from Japan;



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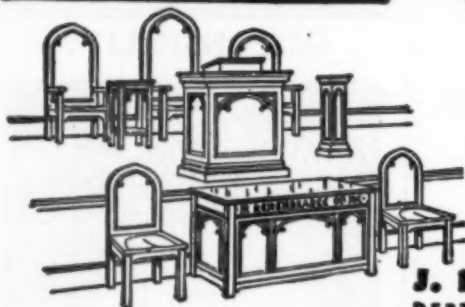
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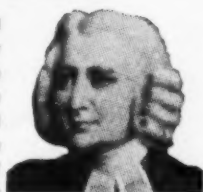
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Club Talk...

By **FRANK A. SHARP**
Business Manager

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Throughout October a special bargain rate of 7 issues for \$1.00 is offered for *new* and *gift* subscriptions only. This reduced rate is intended to introduce Missions to those who are not readers at present. It is hoped that those who take advantage of this special offer will become regular subscribers at the end of the seven months.

Since approximately twenty thousand subscriptions expire during the fall months, Missions Magazine Sunday provides an excellent opportunity to secure renewals from regular subscribers. In addition, a special effort should be made to secure regular subscriptions from those who accepted the introductory offer last year.

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